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THE

WEDDING DAY

IN

ALL AGES AND COUNTRIES.

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BY

EDWARD J. WOOD,

AUTHOR OF "THE CURIOSITIES OF CLOCKS AND WATCHES FROM THE EARLIEST TIMES," AND "GIANTS AND DWARFS."

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PREFACE.

IT was at one time the custom in Wales for the intended bride and bridegroom to issue bidding-letters, in the form of newspaper advertisements and circulars, inviting all who chose, whether friends or strangers, to come to their marriage, or bidding, as it was called. Each guest was by these letters respectfully asked to contribute something towards the expenses of the wedding; and it usually happened that the visitors were many, and the gifts numerous.

This Preface may, perhaps, bear an analogy to a bidding-letter. All the preparations for our "Wedding Day" have been with some anxiety completed; the banns have been duly published by Mr. Bentley; and the "best-men," Dr. Robert Bigsby, John Bullock, Esq., and T. C. Noble, Esq., have rendered their friendly help. It remains only to invite the public, which we now do most cordially. The amount of their individual money contribution is, for the sake of convenience, limited and fixed; but their gifts of good wishes and hearty friendship may be as large as they please. In the words of an old bidding-letter, we can assure them that whatever sympathy they may give "will be now thankfully received, and gratefully returned in the future."

3623

Dropping metaphor, and in all seriousness, the Author offers his best thanks to the three before-named friends for many valuable notes on the subject of this book. He also acknowledges his indebtedness for much information to those rich and almost inexhaustible stores of facts and references, Dr. William Smith's "Dictionary of the Bible," and "Dictionary of Greek and Roman Antiquities," Brand's "Popular Antiquities," by Ellis, and "Notes and Queries"—works which, to use a common form of expression, "should be in every library." The Author has perused with advantage Burder's "Religious Ceremonies," and M'Lennan's erudite treatise on "Primitive Marriage."

March, 1869.

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THE WEDDING DAY IN ALL AGES AND COUNTRIES.

CHAPTER I.

Marriage Instituted.—Monogamy and Polygamy.—Marriage among the Primitive Jews.—Early Marriage.—Days for Marriage.—Parental Consent.—Betrothal.—Espousal Gifts.—Hebrew Marriage, a Taking of the Woman.—The Bride's Bath.—The Dresses of the Bride and Bridegroom.—The Wedding Festivities.—Corn Symbol.—Bridal Bower.—Talmud Marriages.—Divorce.—A Brother's Widow.—Shoe Symbol.—Shoe Throwing.—A Modern Jewish Marriage.—The Wedding Girdle.—The Nuptial Canopy.—Egg Symbol.—Wedding Dance.—Evelyn at a Hebrew Marriage.—The Taleth.—Glasses Broken at Hebrew Weddings.—Jewish Betrothal and Wedding Rings.—The Wedding Ring of Joseph and Mary.

IN this work will be found a record of the marriage ceremonies, customs, superstitions, and folk-lore of many countries; but not an exhaustive account of the origin and history of matrimony, nor an elaborate statement of the conditions under which it could or can be legally effected, nor a disquisition upon the religious, social, and domestic relations and duties of a married life. These several matters have so wide a compass, that our volume could not contain even a summary of the treatises which have been already written upon them. Our task has been rather to chronicle in these pages for popular reading the various modes by which marriage has been effected from the earliest times in all nations, and the many curious usages which have attended the weddings of our ancestors.

The origin of, and the necessity for, marriage seems to be based upon the command given to our first parents in Genesis i. 28: "Be fruitful, and multiply, and replenish the earth." The Jews so understood these words, which they regarded as a solemn precept to, and a strict obligation upon, them. Out of this mere duty to procreate grew the necessity for a binding contract, either religious or civil, or both, whereby a particular man should be united to a particular woman for the expedient purposes of civilized society. Bolingbroke says that marriage was instituted because it was necessary that parents should know certainly their own respective offspring; and that as a woman can not doubt whether she is the mother of the child she bears, so a man should have all the assurance the law can give him that he is the father of the child reputed to have been begotten by him. Taking this to be the first reason why marriage as a contract was entered into, it is easy to understand why certain civil and moral rights, duties, and obligations, should follow as corollaries to the matrimonial agreement.

Monogamy was the original law of marriage; but the unity of the bond soon became impaired by polygamy, which seems to have originated among the Cainites, as we are told in Genesis iv. 19, that Lamech took unto himself two wives. Polygamy afterwards prevailed among the Jews; but the principle of monogamy was retained even in the practice of polygamy, by a distinction being made between the first wife and the subsequent ones. She was regarded as the chief, and they were little better than concubines. Polygamy became common among many people besides the Jews, as we shall have occasion to mention hereafter; but it was condemned both by the law of the New Testament and the policy of all prudent states, especially in northern countries. The Hebrews in modern

times have been monogamists; but the Sicilian Jews, early in the last century, practiced polygamy, and by reason of that and of their early marriages they rapidly increased.

In Leviticus xviii. will be found a table of the prohibited degrees of consanguinity or relationship within which it was declared none should marry. There is no restriction in the Bible as to the age when marriage might lawfully be entered into; but early matrimony is in several places mentioned with approval. The Jews, in common with other Oriental people, married when very young; probably because they arrived at the age of puberty at an early period of life. The Talmudists forbade marriage by a male under thirteen years and a day, and by a female under twelve years and a day. The usual age was higher, and generally about eighteen years.

The Jews fixed certain days for the respective ceremonies of betrothal and marriage; thus, the fourth day was appointed for virgins, and the fifth for widows. Similarly, the more modern Hebrews fixed Wednesday and Friday for the former, and Thursday for the latter. In the present century Wednesday is generally the day on which the Jew spinsters and bachelors celebrate their marriages, and on the following day a ball concludes the affair; but if either of the parties has been previously married, the Sabbath is the day chosen, and music and dancing form no part of the entertainment. The original reason for selecting Wednesday was because the Sanhedrim held its sitting on Thursday, and therefore the newly married man could immediately after his wedding bring his wife before the meeting if he had any ground of complaint against her.

Among the early Hebrews, and the Oriental nations generally, the choice of a bride devolved, not upon the bridegroom himself, but upon his relations, or some friend deputed by him for the purpose. His wishes, however, were

consulted in the arrangements, and parents made proposals at the instigation of their sons. As a general rule the proposal originated with the family of the bridegroom; but occasionally, as in the case of difference of rank, the rule was reversed, and the bride was offered by her father. The consent of the maiden was sometimes asked; but this appears to have been subordinate to the previous consent of her father or other relation.

The selection of the bride was followed by espousal or betrothal, which was a formal proceeding undertaken by a friend on the part of the bridegroom, and by the parents on the part of the bride. It was confirmed by oaths, and accompanied with presents from the man to the woman. Thus, a servant on behalf of Isaac, as a preliminary, propitiated the favor of Rebekah by presenting her with a massive earring and two bracelets; he then proceeded to treat with her parents, and, having obtained their consent to the match, he gave her more costly presents, "jewels of silver, and jewels of gold, and raiment," and to her mother and brother "precious things" (Genesis xxiv. 22, 53). Such presents as these were described by different names, those to the brides being dowries, and those to the relations gifts. It has been supposed that the dowry was a price paid to the father for the sale of his daughter; but, although such a payment is made in certain parts of the East at the present day, it does not appear to have been made in patriarchal times for a free woman. Occasionally the bride received a portion from her father. Marriage settlements in the modern sense of the term, namely, written documents securing property to the wife, did not come into use until the first Babylonian period; and the only instance we have of one is in Tobit vii. 14, where it is described as an instrument.

The act of betrothal among the Jews was celebrated by a feast, and among the more modern Hebrews, who still re-

tained the ceremony of a formal betrothal, it was the custom in some parts for the bridegroom to place a ring upon his intended bride's finger. Although there is no mention in the Bible of betrothal finger-rings, we find that a ring is mentioned therein as a token of fidelity or friendship (Genesis xli. 42), and of adoption (Luke xv. 22).

Between the betrothal and the marriage an interval elapsed, varying from a few days in the patriarchal age (ten in the case of Rebekah) to a year for virgins, and a month for widows in later times. During this period the bride-elect lived with her friends, and all communication between herself and her future husband was carried on through the medium of a friend, who was deputed for the purpose, and termed the "friend of the bridegroom." She was virtually regarded as a wife, her betrothal having an equal force with marriage; hence faithlessness on her part was punishable with death; but her husband-elect had the option of putting her away. Thus, Joseph, after his espousal to Mary, finding her to be with child, and not being willing to make her a public example, "was minded to put her away privily." After betrothal a woman could not part with her property except in certain cases.

No definite religious ceremonies appear to have been performed at the wedding itself; but probably some formal ratification of the espousal with an oath took place, as may be implied from some allusions to marriage in Ezekiel xvi. 8, and Malachi ii. 14. The main part of the ceremony was the removal of the bride from her father's house to that of the bridegroom or of his father; in fact, there was a literal truth in the Hebrew expression "to take" a wife, the taking being the essential act. This symbol of capture was not peculiar to the Jews, but was common to nearly all nations in some form, and it was in most cases based upon an actual seizure of the woman by force in the primitive ages.

On the day preceding the wedding the bride took a bath, which was in ancient as well as in modern times a formal proceeding, and accompanied with much ceremony.

On the wedding day the bridegroom dressed himself in festive attire, and particularly placed on his head a beautiful turban and a crown or garland, which was made either of gold, silver, roses, myrtle, or olive, according to his circumstances, and he was highly perfumed with myrrh, frankincense, and other sweet powders. A distinctive feature of the bride's dress was a veil or light robe of ample dimensions, which covered not only her face but also her whole body, and was intended to be a symbol of her submission to her husband. It is still used by Jewesses. The bride also wore a peculiar girdle, and her head was crowned with a chaplet, both of which articles were very distinctive of her condition. The latter was either of gold or gilded. The use of it was interdicted after the destruction of the second Temple, as a token of humiliation. If the bride were a virgin, she wore her hair flowing; her robes were white, and sometimes embroidered with gold thread; she was much perfumed, and decked out with jewels.

When the fixed hour arrived, which was generally late in the evening, the bridegroom set forth from his house, attended by his friends, preceded by a band of musicians or singers, and accompanied by men bearing torches. Having reached the house of the bride, he conducted her and her party back to his own or his father's house, with audible demonstrations of gladness. Even to this day the noise in the streets attendant upon an Oriental wedding is remarkable. Sometimes a tent or canopy was raised in the open air, under which the bride and bridegroom met, and, the former being delivered to the latter, they came forth with great pomp and joy. On their way back the wedding party was joined by other friends of the bride and

bridegroom who were in waiting to mix with the procession as it passed, and the inhabitants of the place came out into the streets to watch the cavalcade.

At the bridegroom's house a feast was prepared, to which all the friends and neighbors of the couple were invited, and which was a most essential part of the marriage ceremony. After the feast came music and dancing, the latter being performed by the male guests round the bridegroom, and by the women round the bride. The festivities were protracted for several, sometimes as many as fourteen, days; seven days being the usual number at the wedding of a virgin, and three at a widow's. The guests were provided by the host with suitable robes, and the feast was enlivened with music, riddles, and other amusements. In the case of the marriage of a virgin, parched corn was distributed among the guests, the significance of which is not certain, but probably it was intended to suggest a hope of fruitfulness and plenty. This custom bears some resemblance to the distribution of the mustaceum among the guests at a Roman wedding, of which we shall make some mention hereafter.

The last act in the ceremonial was the conducting of the bride, still completely veiled, to her bed-chamber, where a canopy, which was sometimes a bower of roses and myrtle, was prepared. This act was preceded by formal prayers. If proof could be subsequently adduced that the bride had not preserved her maiden purity, the case was investigated; and, if convicted, she was stoned to death before her father's house (Deuteronomy xxi. 13–21).

A newly-married man was exempt from military service, and from any public business which might take him away from his home, for the space of one year after his marriage; and a similar privilege was granted to a betrothed man.

The above usages of marriage among the Jews are most-

ly ascertained from the Bible, but the Talmudists specify three modes by which marriage might be effected. One being by a presentation of money in the presence of witnesses, accompanied by a mutual declaration of betrothal; another being by a written instead of a verbal contract, with or without money; and another being by mere consummation, which, although valid in law, was discouraged as being contrary to morality.

The condition of Jewish married women in the patriarchal days was very favorable; they enjoyed much freedom, independence, and authority in their homes; and the relationship of husband and wife was characterized by great affection and tenderness. Divorce was allowed, and the first instance of it mentioned in the Bible is in Genesis xxi. 14, where we are told that Abraham sent Hagar and her child away from him. In Deuteronomy xxiv. 1, a man had the power to dispose of a faithless wife by writing her a bill of divorcement, giving it into her hand, and sending her out of his house.

The brother of a childless man was bound to marry his widow; or, at least, he had the refusal of her, and she could not marry again until her late husband's brother had formally rejected her. The ceremony by which this rejection was performed took place in public, and is mentioned in Deuteronomy xxv. 5–10. If the brother refused her, she was obliged to "loose his shoe from off his foot, and spit in his face," or, as some Hebraists translate it, "spit before his face." His giving up the shoe was a symbol that he abandoned all dominion over her; and her spitting before him was a defiance and an assertion of independence.

This practice is still further illustrated by the story of Ruth, whose nearest kinsman refused to marry her, and to redeem her inheritance. He was therefore publicly called upon to do so by Boaz, and he publicly refused. The Bible

adds, "as it was the custom in Israel concerning changing, that a man plucked off his shoe and delivered it to his neighbor," the kinsman plucked off his shoe and delivered it to Boaz as a renunciation of Ruth, and of his right of marriage to her.

These ceremonies were evidently not unknown to the early Christians, for when the Emperor Wladimir made proposals of marriage to the daughter of Raguald, she refused him, saying that she would not take off her shoes to the son of a slave. Gregory of Tours, writing of espousals, says, "The bridegroom having given a ring to the *fiancée*, presents her with a shoe." Michelet, in his "Life of Luther," says that the reformer was at the wedding of Jean Luffte; and after supper he conducted the bride to bed. He then told the bridegroom that, according to common custom, he ought to be master in his own house when his wife was not there; and for a symbol he took off the husband's shoe and put it upon the head of the bed, "afin qu'il prit ainsi la domination et gouvernement." In some parts of the East it was an early custom to carry a slipper before a newly-married couple as a token of the bride's subjection to her husband. At a Jewish wedding at Rabat the bridegroom struck the bride with his shoe as a sign of his authority and supremacy.

It has long been a custom in England, Scotland, and elsewhere to throw an old shoe over or at a bride and bridegroom upon their leaving the church or the parental home after their wedding. Sometimes it is thrown when they start for the church, and occasionally the shoe is taken from the left foot. The usual saying is that it is thrown for luck; but possibly it originally was meant to be a sign of the renunciation of dominion and authority over the bride by her father or guardian. One author, however, suggests that the hurling of a shoe was first intended to be

a sham assault on the person carrying off the woman, and is a relic of the old custom of opposition to the capture of a bride.

In the seventeenth century, when a marriage between a Jew and a Jewess had been arranged, they with many of their friends met at some public covered place, where the contract was read over aloud, and notice was given of the intended day of the wedding. The company then saluted the couple, and wished them happiness in their new life. Then the younger men threw down and broke certain earthen vessels which they had brought with them. A person waited at the door to give to each guest a glass of wine, and sometimes comfits, as he left. The priest who was to offer the marriage benediction took a glass of wine, and, having blessed and tasted it, he gave it to the couple to drink. After this ceremony neither of them went out for eight days, during which period many friends visited the bridegroom, and made merry with him.

On the day before the wedding the bride bathed in cold water, accompanied and assisted by her female companions, who sang and danced to amuse her. It seems to have been assumed that the impending ceremony had a very depressing effect on the couple, and therefore their friends boisterously endeavored to keep them in good cheer. The bridegroom sent to his bride a matrimonial cincture or girdle, with a gold buckle; and she in exchange sent a similar article to him; but hers had a silver buckle. Upon the wedding day the bride was dressed as richly as she could be, according to her condition and the fashion of her country; and her head was finely adorned. Still attended by her maids, who sang and danced before her, she was conducted to the place of the marriage. When the pair were to receive the benediction publicly, four young men carried a canopy into some frequented place, such as a garden, where

the bride and bridegroom and their respective friends met, accompanied by singers and musicians. The couple stood under the canopy, and all present cried: "Blessed be he that cometh!" The bridegroom then walked three times round the bride, and took her by the right hand; and the company threw corn upon them, and said, "Increase and multiply." In some places the visitors threw money as well as corn, the poorer Jews being allowed to pick up the coins. Still holding the bridegroom's hand, the bride stood with her face towards the south, in which there was assumed to be a fruitful influence; for the "Talmud" teaches that if the marriage bed be turned in that direction, the pair will have many children. The Rabbi then took a glass of wine, and, rehearsing prayers, he tasted it and gave it to the couple to drink. If the bride were a virgin, he gave her a narrow glass; and if a widow, a wide one.

He then received from the bridegroom a gold ring, which, according to the Jewish law, must be of a certain value, and the absolute property of the bridegroom, not obtained by credit or gift. The Rabbi called some of the company as witnesses to examine if it were of gold, and, if so, he and the chief officers of the synagogue certified the fact. When this had been properly done, the ring was returned to the bridegroom, and he placed it upon the bride's second finger, at the same time proclaiming that she was by means of it consecrated unto him: and so completely binding was this action, that, even without any further ceremony, no other marriage could be effected by either party, except after a legal divorce. The marriage contract was then read; after which the Rabbi took another glass of wine, and, giving thanks to God, he offered it to the pair to drink again. The bridegroom having drunk, cast the glass with force against a wall or the earth, so that it might be shattered into many pieces. In some places ashes were

put upon the bridegroom's head in memory of the burning of the Temple, as a sad memento of which, even among their rejoicings, both the bride and the bridegroom wore black caps.

The couple were then conducted to a banquet, at which, all being seated, the bridegroom had to sing a long prayer. A hen ready dressed, and a raw egg, were then placed before the bride, as emblems of prolificness, and for an omen that she should bear many children. The bridegroom presented her with a small piece of the hen, and then the guests, male and female, scrambled for the rest and tore it to pieces with their hands. Whoever got the greatest share was reputed to be the most fortunate one of the company. The egg was thrown in some person's face; and if a Christian happened to be present, which was not often the case, he was not spared; at least, so says Le Sieur de Gaya, writing about 1685, and relating these nasty incidents of a Jewish wedding in his day. After the above diversions the table was spread with an abundant feast, and the wedding dance was performed. The most honorable person present took the bridegroom by the hand, he took another, and so the rest, until all joined. The chief lady of the company likewise took the bride by the hand, she took another, until all the women likewise joined; and then came a long and confused dance. The wedding festivities sometimes lasted eight days.

In 1646 Evelyn was taken to the Ghetta, at Venice, the colony of the Jews, where he saw a Hebrew marriage. He thus describes the ceremony in his "Diary:"—"The bride was clad in white, sitting in a lofty chair, and covered with a white veil; then two old Rabbis joined them together, one of them holding a glass of wine in his hand, which, in the midst of the ceremony, pretending to deliver to the woman, he let fall, the breaking whereof was to sig-

nify the frailty of our nature, and that we must expect disasters and crosses midst all enjoyments. This done, we had a fine banquet, and were brought into the bride-chamber, where the bed was dressed up with flowers, and the counterpane strewed in works."

A Jewish marriage in the present century is always celebrated with much show and splendor. As every guest brings a present, chiefly consisting of plate, the poorer couples especially invite as many friends as they can; and their friends are always willing to go, as they consider it to be a highly meritorious act to promote marriage, or in any way to assist in its celebration. The Talmudists carry the obligation of getting children so far, that they declare the neglect of it to be a kind of homicide. On account of the many visitors at a Jewish wedding a large public room is generally hired. A friend is stationed near the entrance of the apartment to receive the presents of the guests as they arrive; and another friend writes down each person's name and gift. If any one who has been invited can not attend, his gift is received in his absence. The friends who are merely invited to the evening dance are not expected to bring any presents. Not unfrequently, when the wedded pair are poor, their gifts are sold to defray the expenses of the feast, and to assist the couple in their household.

The bride and bridegroom, the Rabbi, and all concerned in the marriage, stand upon a carpet under the Taleth, a nuptial canopy, while the contract is read and the ceremonial performed. This canopy is square, and generally composed of crimson velvet, with pendants about it. It is supported at each corner by one of the visitors, and after the marriage it is taken back to the synagogue, whence it had been brought by the servants of that place. The use of it is a most important part of the marriage ceremony.

The modern Jews still retain the old custom of shattering glasses or other vessels by dashing them on the ground at their nuptials. Various reasons have been assigned for this usage. One is, that it suggested the frailty of life; another, that it foretold good fortune and plenty; another, that it reminded the people of the destruction of Jerusalem; and another, that it hinted at the fate of the married pair if they broke their nuptial vows.

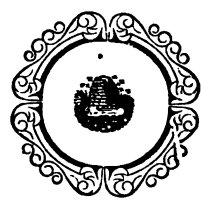
Although, as we have before mentioned, there is no record in the Bible of the use of betrothal finger-rings among the Jews in the patriarchal days, it is certain that they were common in later times in some places; and, as Selden says, were first given in lieu of dowry money. Some authors are of opinion that wedding rings did not exist in the Mosaic days, and no mention is made of them by the Talmudists. Ugolini says that they were used in his time; and Basnage says that formerly a piece of money was given as a pledge, for which at a later period a ring was substituted. Leo of Modena records that rings were rarely used, and that neither the Italian nor the German Jews habitually used them; some did, but the majority did not. Selden states that the wedding ring came into general use by the Jews after they saw it was everywhere prevalent.

Jewish wedding rings are sometimes of large size and elaborate workmanship, and have generally engraved upon them, in Hebrew characters, a sentiment conveying an expression of good wishes, and very often the posy, "Joy be with you," which is thought to be of Syrian origin. It is recorded that the ancient Hebrews considered the planet Jupiter, which they called Mazal Tob, to be a very favorable star; for which reason newly-married men gave their wives rings, whereon those words were engraved in Hebrew characters; the signification being that the bride might have good fortune under that lucky star.

Few, if any, Jewish rings now existing are of a date earlier than the sixteenth century. A specimen belonging to the late Lord Londesborough was of gold, richly enamelled, and decorated with beautifully wrought filigree. Attached by a hinge to the collet, in the place of a setting, was a little ridged capsule like the gabled roof of a house, which probably once contained some charm or perfume. Within the ring were inscribed two Hebrew words signifying the posy above named, or good luck. In the South Kensington Museum are two Jewish marriage rings. One is of gold, enriched with filigree-work bosses; it has a Hebrew inscription inside, and its diameter is one inch and a quarter. It is of the sixteenth century. The other is also of gold, and enamelled; an inscription runs round the broad margin in raised letters of cloisonné enamel; on one side is affixed a turret or louvre, with triangular gables and movable vanes; the length of the ring is one inch and three-quarters, and the width one inch.

Whatever may be the fact as to the use of marriage rings in the Bible days, monkish legends relate that Joseph and Mary used one, and, moreover, that it was of onyx or amethyst. It was said to have been discovered in the year 996, when it was given by a jeweller from Jerusalem to a lapidary of Clusium, who had been sent to Rome by the wife of a Marquis of Etruria, to make purchases for her. The jeweller told the lapidary of the preciousness of the relic; but he despised it, and kept it for several years among other articles of inferior value. However, a miracle revealed to him its genuineness; and it was placed in a church, where it worked many curative wonders. In 1473 it was deposited with some Franciscans at Clusium, from whom it was stolen; and ultimately it found its way to Perusia, where a church was built for it, and it still performed miracles; but they were, as Hone says, trifling in

comparison with its miraculous powers of multiplying itself. It existed in different churches in Europe at the same time, and, each ring being as genuine as the others, it was paid the same honors by the devout.



CHAPTER II.

Cecrops and Marriage.—Marriage among the Ancient Greeks.—Celibacy Interdicted.—Parental Authority.—Professional Match-makers.—Betrothal.—Sacrifices to the Gods.—Seasons for Marriage.—The Moon and Marriage.—Nuptial Bath.—Ivy Symbol.—Leading Home the Bride.—The Arrival at the Bridegroom's House.—The Wedding Feast and its Uses.—The Epithalamium.—Wedding Presents.—Spartan Marriages.—Capture of the Bride.—Condition of Greek Wives.—Marriage in Modern Greece.—Nuptial Crown.—Sieve Test of Virtue.—Portion-money Worn on the Bride's Hair.—Albanian Marriages.—Rock of Fertility.—Greek Church Marriages.—Crowning Roman Marriages.—Of three Kinds.—Symbol of Capture.—Divorce.—Wife Tax.—Betrothal.—Ring Pledges.—Marriage Days and Months.—May Marriages Unlucky.—Dress of the Bride.—Confarreatio.—Taking Home the Bride.—Symbols.—Threshold Omens.—Etruscan Marriages.—Syracusan Marriages.

MARRIAGE, as a life union with certain ceremonies of a binding and solemn nature, is said to have been first introduced among the Athenians by Cecrops, who built their city, and deified Jupiter, long before the time of Christ.

The ancient Greek legislators considered marriage to be a matter of public as well as of private interest, on the principle that it was the duty of every citizen to raise up a healthy progeny of legitimate children to the state. This was particularly the case at Sparta, where celibacy in men was infamous; and by the laws of Lycurgus, criminal proceedings might be taken against those who married too late or unsuitably, as well as against those who did not marry at all. An old bachelor was stigmatized, and

obliged to walk naked in the winter through the market place, singing a satirical song on himself. Under Plato's laws any one who did not marry before the age of thirty-five years, or who married above or below his rank, was punishable; and the philosopher held that in choosing a wife every man ought to consider the interests of the state rather than his own pleasure. Great immunities, prerogatives, and other encouragements were granted to those who had a large legitimate issue. Those who had three children were entitled to a diminution of their taxes, and those who had four paid none. So entirely did the Spartans consider the production of children as the main object of marriage, that whenever a woman had no issue by her own husband she was required by law to cohabit with another man. The Spartans fined their king, Archidamus, for marrying a very little woman, considering that her issue would be degenerated and unworthy. Private reasons, moreover, made marriage among the ancients important. Thus, they considered that it was the duty of every man to produce representatives to succeed himself as ministers of the gods, to perpetuate his name, and to make the customary offerings at his grave.

The choice of a wife was seldom based upon affection, and rarely the result of previous acquaintance. In many cases fathers chose for their sons brides whom the latter had never seen, and compelled them to marry. Nor was the consent of the female to the match which was proposed for her usually thought to be necessary. She was obliged to submit to the wishes of her parents, and to receive from them perhaps a stranger for a husband. The result of such marriages was not unfrequently unhappiness. Match-making was not entirely left to the care of parents, inasmuch as some women made a profession of it; which, however, was not held to be reputable, as it was

likely to lead to mere procuring. In fact, many of the women who arranged marriages were bawds and "coupleresses." The custom of purchasing wives was known to the ancient Greeks, and was strongly reprobated by Aristotle.

By the Athenian laws a citizen was not allowed to marry a foreign woman, nor conversely, under very severe penalties. Direct lineal descent from a common ancestor was a bar to marriage; but proximity by blood or consanguinity was not. Usually men married when between thirty and thirty-five years of age, and women when about twenty, or shortly before that period. Monogamy was the law and practice of all the Greek and Italian communities as far back as our records reach.

The Athenians regarded a formal betrothal as indispensable to the validity of a marriage contract, to which it was a most important preliminary. The issue of a marriage without espousals lost their heritable rights, which depended upon their being born of a citizen and a legally betrothed wife. The betrothal was made by the natural or legal guardian of the bride-elect, and attended by the relations of both parties as witnesses. The wife's dowry was settled at the espousal, and some token was given by the man as an earnest.

The next ceremony, which was generally performed on the day before the wedding, consisted of sacrifices or offerings made to the divinities who presided over marriage. The sacrificer was the father of the bride-elect, and the divinities were, according to Pollux, Hera, the goddess of the marriage bed, Artemis, the goddess of virgins, and the Fates, to whom brides then dedicated locks of their hair. According to another author, the deities were Zeus and Hera; but they probably varied in different countries, and were sometimes local divinities.

Particular days and seasons of the year were thought to be auspicious and favorable for marriage among the Greeks. Winter was generally so considered, and at Athens the month partly corresponding to our January received its name, Gamelius, from marriages being frequently celebrated in it. Hesiod recommends marriage on the fourth day of the month; but whether the fourth from the beginning or the end is uncertain. Euripides speaks as if the time of the full moon was thought to be favorable, in which he is confirmed by a reference to the full-moon nights in Pindar. Proclus tells us that the Athenians selected for marriages the times of a new moon, that is, when the sun and moon were in conjunction.

On the wedding day the bride and bridegroom, in accordance with a ceremonial custom similar to one adopted by the Jews, bathed in water fetched from some particular fountain. At Athens the lustral water was fetched from the fountain Callirrhoë, at the foot of the Acropolis; and, according to some authors, it was always fetched by a boy who was a near relation to one of the parties, and, according to another writer, by a female. After this preliminary the couple went in a procession to the temple, attended by their friends, who sang the praises of the pair. At the temple they were each presented with an ivy branch as a symbol of the indissoluble bond of matrimony. At the altar various sacrifices were made, the victims were cut up, and their entrails scrutinized for auguries; and various deities were invoked.

In the evening the bride was conducted from her father's house to that of the bridegroom, that time of day being chosen to conceal her blushes. She was conveyed in a chariot, drawn by a pair of mules or oxen, and furnished with a couch-seat. On either side of her sat the bridegroom and one of his relations or friends; but if he had been married

before, he did not so conduct her. They were generally accompanied by many persons, some of whom sang an hymenean song to the accompaniment of flutes, while others danced, and some carried nuptial torches. A scene of this kind was thus pictured upon the shield of Achilles:

"Here sacred pomp and genial feast delight,
And solemn dance and hymeneal rite:
Along the streets the new-made brides are led,
With torches flaming, to the nuptial bed.
The youthful dancers in a circle bound
To the soft flute and citheru's silver sound,
Through the fair streets the matrons in a row
Stand in their porches, and enjoy the show."

At Bœotia, and other places, the axle-tree of the carriage was burned upon the arrival at the bridegroom's house, as a symbol that the bride was not to return, or to go abroad. The door of the house was decked with festoons of ivy and bay, and against it was tied a pestle. Upon entering, the married pair received the greetings and congratulations of the friends who were waiting to meet them. The bride was generally conducted into the house by her own or her husband's mother, bearing a lighted torch. A servant carried a sieve, and the bride herself bore a vessel in which was parched barley, a symbol of her readiness to attend to her household duties. Upon entering the house, sweetmeats were showered upon the pair, as emblems of plenty and prosperity. A formal kiss confirmed the nuptials. The bride and bridegroom were both dressed in their best attire, and wore crowns or chaplets on their heads, the bride being veiled. The wreaths were made of evergreens, myrtle, wild thyme, and roses, which had been plucked by the bride herself, and not bought, as that would have been of ill-omen.

The nuptial feast, which was generally given at the house of the bridegroom or of his parents, besides being

a festive meeting, served another and a more important purpose. Inasmuch as no public rite, either civil or religious, connected with the celebration of marriage, was required by law among the Greeks, and as therefore no public record of its solemnization was kept, guests were invited to a wedding feast partly to qualify them to be able to prove the fact of the marriage having taken place. Contrary to the usual practice among these people, women as well as men were invited to nuptial feasts; but they sat at a separate table, the still-veiled bride being among her own sex. At the conclusion of the banquet she was conducted by her husband into her bridal chamber; and a law of Solon required that they should on entering it eat a quince together, to indicate that their mutual relationship should be sweet and agreeable. A nuptial song or epithalamium was sung before the doors of the chamber by virgins, accompanied by dances. Another song, called the waking song, was generally given on the following morning.

On the day after the marriage friends sent the customary presents to the newly-married couple. Some of them were called the unveiling presents, because they were given on the occasion of the bride first appearing unveiled. Generally on the second day the bridegroom left his house to lodge apart from his wife at the residence of his father-in-law, and the bride presented him with a garment. He also offered up a sacrifice in commemoration of the bride being registered among his own phratores. It seems that marriage rings were not in use among the ancient Greeks.

The above account of Grecian marriage ceremonies applies particularly to Athens. At Sparta, where a general promiscuity of wives is said anciently to have prevailed, the betrothal of a bride by the father or guardian was a requisite preliminary to marriage, as it was at Athens.

The Spartans pursued on horseback, and captured their intended brides with some show of violence, but with the sanction of her friends. A similar custom prevailed at Crete. Plutarch says that the Spartans always carried off their brides by feigned violence, and that the abduction was a concerted matter of form, in order to make the marriage valid. Muller says that the capture of brides at Sparta indicated the feeling that they could not surrender their freedom and virgin purity unless compelled by the violence of the stronger sex. The form of feigning to steal the bride, or to carry her off from her friends by force, after the marriage had been agreed upon, was, equally with betrothal, requisite as a preliminary to marriage among the Dorians.

The Spartan and Cretan wife was not immediately after her marriage taken to the bridegroom's house; but cohabited with him for some time clandestinely until he brought her, and frequently her mother also, to his home. A Spartan woman appeared in public with her face uncovered until she was married; but afterwards she never went abroad without a veil, a custom which also prevailed at Athens. At Sparta, Crete, and Olympia virgins were permitted to be spectators of the gymnastic contests, while married women were excluded from this privilege. Greek wives were confined to distinct apartments; they had little liberty; were strictly subject to their husband's rule; and were not allowed to go out without their lord's permission. The strictest conjugal fidelity was required from the wife under very severe penalties, while great laxity was allowed to the husband. Nevertheless concubinage was in use only in its mildest form. A wife convicted of infidelity was repudiated, and the laws excluded her for ever from all religious ceremonies. A husband obliged to divorce his wife first addressed himself to a tribunal, in which one of the

chief magistrates presided; and the same tribunal received the complaints of wives who sought to be divorced from their husbands.

Among the peasantry in modern Greece marriage was contracted from mutual knowledge and attachment, but among the higher orders the match was generally made by the parents or friends without the parties either seeing each other or consenting. Often some matron, like the ancient medium in such cases, managed the courtship and concluded the treaty. Then the couple were at liberty to see and converse with each other; this, however, was not always the case, for sometimes the bride and bridegroom met on their wedding day for the first time.

The bride generally worked her wedding garments; and on the eve of the day appointed for her bridal she was conducted by her young female friends in procession to a bath. On the following morning, at an early hour, the bridegroom proceeded to the house of her parents, attended by a crowd of young men, who sang, and danced, and shouted out the perfections and virtues of the couple. The lady was led forth loaded with jewelry, and supported by her father and a brideman. As she proceeded, followed by her mother and the matrons, showers of nuts, cakes, and bouquets were poured out of the windows of her friends.

The nuptial ceremony was performed with many forms and but little solemnity. On the heads of the bride and bridegroom were placed alternately by one of the priests chaplets of flowers, among which were, if obtainable, lilies and ears of corn, as emblems of purity and abundance. Two rings, one of gold, the other of silver, were interchanged several times between the parties, and the ceremony concluded by their both drinking wine out of one cup. The bride was then conducted to her husband's abode, and she was carefully lifted across the threshold by

her parents. If the husband entertained any suspicion of her honor, she was made to tread on a sieve covered with a skin, and should it not yield to her pressure she was deemed to be guilty.

Among the peasantry, the bride, accompanied by her bridesmaids and her husband's relations, went from house to house of her neighbors, and received from each male inhabitant a few coins. In the more remote parts of Greece it was customary to receive these presents before marriage; and early in the present century the village girls used to collect their portions and arrange them as ornaments for their hair. Their tresses were hung with coins nearly down to their feet; and under no circumstances would they use these ornamental moneys except for their marriage portions.

Dodswell, in his "Tour Through Greece," in 1801–6, says that the Albanian unmarried girls wore red skull-caps, which were covered more or less with money, according to the wealth of the persons. They sometimes wore their dowers upon their heads, consisting of Turkish paras, small silver coins, and piastres, which were perforated and strung round the cap, each overlapping the other like scales. In the front was sometimes a row of Venetian sequins; and if the lady was very rich, some larger pieces of gold coin attracted the eyes of her admirers. The Montenegrin damsels adopted a similar custom.

Dodswell also says that he saw at Athens the ceremonies of an Albanian marriage. The bride arrived from the country riding on horseback; a man walked before her, and a female on each side of her. She was covered with a long and transparent veil, through which she could see, while it concealed her features entirely. She was accompanied by a Papas, and a great crowd of both sexes, as well as by drummers and fifers. The nuptial bed, brought from the

bride's village on horseback, formed a conspicuous feature in the procession. When the bride reached the bridegroom's house she was welcomed by women, who danced and sang nuptial songs. When she alighted her veil was taken off, and she was conducted into the presence of her husband. A feast followed, at which the pair were presented with pomegranates, as emblems of fertility. The same author says that near Athens was a rock of a few feet in height, on which newly-married women sat and slipped down, in order that they might be blessed with numerous sons.

The faith of the Greek church is not now confined to Greece, but is spread extensively over Russia and Turkey. In the seventeenth century a rule among the people professing the religion of this church was that the bridegroom must be at least fourteen years of age, and the bride at least thirteen. A woman who married a Christian of the Western churches was excommunicated, and precluded from participating in any communion with her own religious body. In a Greek church marriage the parties often actually bought each other; the bride counted down her dowry, and the bridegroom his price, in the presence of themselves and of their relations and friends; the men sitting round a table, and the women on raised benches, to witness the ceremony. The bride was then placed on a seat in her apartment, with a gilt crown on her head, and there she received the presents of her guests. These ceremonies generally took place early in the day, and after partaking of some wine and sweetmeats the guests separated, but they returned at night to supper. On the next day, if it could be proved to the satisfaction of attendant women that the bride had been pure, a feast celebrated the event; but if otherwise, no rejoicings took place, and the bridegroom sent the bride back to her friends.

Often the mere money contract was the only form of a Greek marriage, and no proclamation in church was made, or intervention of a priest had. When, however, the rites were fully performed, they consisted of two parts, the betrothal and the actual marriage, and were as follows:— At the betrothal the priest, remaining in the sacrarium, delivered to the couple, who stood without the sacred doors, lighted candles. He then returned with them into the body of the church, and there two rings were produced, one of gold, the other of silver. These were placed upon the altar, and dedicated and consecrated. The priest gave the gold ring to the bridegroom, and the silver ring to the bride, repeating three times, "The servant of God (naming the husband) espouses the handmaid of God (naming the wife)." Then turning to the woman, he thrice repeated the same form, changed according to the circumstances. The rings were put on the right-hand finger of both of the parties, taken off, and interchanged by the bridegroom's man, in order, as it has been said, that the woman might not feel too deeply her inferiority, which the less costly material of her ring seemed to hint at, as also to confirm the mutual right and possession of property in common.

After the betrothal the marriage followed, and it was not allowed to be private. Crowns made of olive branches, surrounded with white threads interwoven with purple, were used at the marriage; hence a wedding was often called a crowning. The priest, putting one crown on the head of the man, said, "The servant of God (naming him) is crowned, that is, marries the handmaid of God (naming her)." He then crowned the woman with another chaplet, saying similar words. Then joining their right hands, he blessed them three times, and handed them a cup of wine to drink, as a token of unity and a pledge of community of possession.

Dallaway, in his "Constantinople," 1797, says that marriage in the Greek church was called "the matrimonial coronation, from the crowns of garlands with which the parties are decorated, and which they solemnly dissolve on the eighth day following."

A writer early in the present century says that at Greek marriages at that time tinsel crowns were placed on the couple's heads in the church, where also tapers were lighted, and rings were put on the fingers of both the bride and the bridegroom. After the wedding the husband scattered money at the door of his dwelling. A procession always accompanied the bride and bridegroom from the parental home of the former to the house of the latter at night. Consummation was deferred until the third day of the ceremonials, on which day the bride unloosed a mystic zone which hitherto she had worn.

By the Romans, as well as by the Jews and Greeks, marriage was considered to be an imperative duty; and parents were reprehended if they did not obtain husbands for their daughters by the time they had reached the age of twenty-five years. The Roman law recognized monogamy only, and polygamy was prohibited in the entire empire. Hence the former became practically the rule of all Christians, and was introduced into the canon law of the Eastern and Western churches.

The ceremonial parts of the marriage were of three kinds: 1. A woman who lived one year with a man without interruption became his wife by virtue of the cohabitation; but in order to avoid the legal effect of this *usus* it was necessary only for her to absent herself from the man for three nights during the year, which would be a sufficient legal interruption of the cohabitation. 2. The confarreatio, which was in the nature of a religious ceremony, and was so called from the use of a cake or loaf of bread on the oc-

casion. 3. The coemptio, which was a kind of mock sale of the woman to the man before five witnesses. Probably the usus and coemptio came first in order of age, and the confarreatio later. The fictitious sale in the coemptio was no doubt based originally upon an actual sale and purchase, the latter being a marriage form which was prevalent almost universally among primitive people. The only form of marriage that was celebrated with solemn religious rites was that by confarreatio; the other unions, being mere civil acts, were solemnized without any religious ceremony. No forms were absolutely necessary, the best evidence of marriage being cohabitation.

In plebeian marriages, which were not conducted by confarreatio or coemptio, the symbol of capture was used; and Festus says that this sign indicated the good fortune of Romulus in the Rape of the Sabines. Probably, however, it was a relic of the very ancient custom of actual capture common to all primeval and savage people. When the Roman bridegroom adopted this symbol, he and his friends, at a pre-arranged time, went to the house of the bride, and carried her off with feigned force from the arms of her nearest female relation.

Concubinage was a kind of legal contract, inferior to that of marriage, in use when there was a considerable disparity between the parties; the Roman law not suffering a man to marry a woman greatly beneath him; but he was not to have a wife besides a vice-conjux. The censors observing a great diminution of the population, believed it to originate in ill-assorted marriages. They therefore obliged every citizen to engage by oath to marry only to certain subjects; but it was not intended that other marriages should be dissolved. Nevertheless the law was so interpreted by a citizen named Carvilius Ruga, who repudiated his wife for barrenness, and espoused another; thus first in-

troducing the practice of divorce, of which, although it had long been authorized, there had not been as yet any example. This practice first gave rise to contracts or settlements securing the property of the woman to herself in case of divorce. Augustus endeavored to check the license of divorce, as well as celibacy, then very fashionable; to remedy which latter evil, he imposed a wife tax on those who persisted in a contempt of matrimony.

It was a custom among the Romans, where immediate union from tender years or other causes was not convenient, to betroth themselves before witnesses, but it was not absolutely necessary. Sponsalia might be contracted by those not under seven years of age; but the consent of the father was necessary. Towards the close of the Republic it was customary to betroth young girls while yet children. Augustus therefore limited the time during which a man was allowed to continue betrothed to a girl to two years, and forbade men to be so engaged before the girl had completed her tenth year. The sponsalia were betrothal contracts made by stipulationes on the part of the future husbands, and sponsiones on the part of the relations who gave the women in marriage. The contract was, in fact, an agreement to marry, and notwithstanding that Jove laughed at the vows of lovers—*perjuria amantum*—it gave each party a right of action for non-performance. Although a simple consent by letter or message, even without witnesses, was sufficient, yet in general the contract was accompanied with ceremonies at which priests and augurs assisted. Tabulæ were executed, sealed with the signet-rings of the witnesses; a straw was broken as in other contracts; and a present of money or trinkets was made by the man to the woman.

A ring of iron in the time of Pliny was sent to the intended bride as a pledge. According to Swinburne, these

iron rings were set with adamants, the hardness and durability of both materials being intended to signify the durance and perpetuity of the contract. Tertullian says a gold ring was used in his time, and adds that the bride gave a supper to the bridegroom and his relations. From Juvenal it appears that during the imperial period a ring was placed on the woman's finger by the man as an earnest of his fidelity; and probably, like all rings at this time, it was worn on the left hand, and on the finger nearest to the smallest one. Isidore says that women either wore no other ring, or never more than two. Some nuptial rings were of brass, and some of copper, and had upon them inscriptions and devices, such as the figure of a key, to signify the wife's domestic authority. The circular continuity of the ring was a type of eternity, and it was given as a token of everlasting love, or as a sign that love should circulate continually. The Roman nuptial rings were often inscribed with words suggestive of this sentiment. "May you live long" is engraved on one published by Caylus. "I bring good fortune to the wearer" was another usual inscription. Sometimes a stone was inserted in the ring, upon which was engraved an intaglio representing a hand pulling the lobe of an ear, with the word "Remember" above it. Others had the wish, "Live happy," and others, "I give this love pledge." Some had two right hands joined, a design which is often observed on ancient coins; and some were cut in cameo. The damsels also gave rings to their lovers. Mr. Thomas Gunston possesses a rare Roman wedding-ring of iron, which was lately found in Tokenhouse Yard, London. This article is of neat, plain design; and at the top, which is depressed, is a plate, either of gold or brass, inscribed with the motto, "Vita volo."

The Romans believed that certain days were unfavorble for the performance of marriage rites, either on account

of the religious character of the days themselves, or of those which immediately followed them, as a woman had to perform certain religious ceremonies on the day after her wedding, which ceremonies could not be performed on particular days. The unsuitable times were the Calends, Nones, and Ides of every month; the whole months of May and February; and many festivals. Widows, however, might marry on days which were inauspicious for maidens. June was considered to be the most propitious season of the year for contracting matrimony, especially if the day chosen were that of the full moon, or the conjunction of the sun and moon. The month of May was especially to be avoided, as it was under the influence of spirits adverse to happy households. Ovid, in his "Fasti," tells us that May marriages were unlucky; and the superstition was evidently of long standing in his time, for he says that it had then passed into a proverb among the people. Nearly two centuries afterwards, Plutarch asked why May marriages were unfortunate; and, although he made an unsatisfactory endeavor to answer the question, he assigned three reasons. First, because May being between April and June, and April being consecrated to Venus, and June to Juno, those deities who were propitious to marriage were not to be slighted. Secondly, on account of the great expiatory celebration of the Lemuria, when women abstained from the bath and the decoration of their persons, so necessary as a prelude to the marriage rites. Thirdly, because May was the month of old men, and therefore June, being the month of the young, was to be preferred. These pagan superstitions against the month of May are retained in Sicily, and in our own country, to the present day. Ovid's line referring to the custom:—

"Mense malas Maio nubere vulgus ait"—

was fixed on the gates of Holyrood on the morning after

the marriage of Mary, Queen of Scots, and Bothwell, the 16th of May. Carmelli tells us that the superstition prevailed in Italy in 1750. February was unfavorable to marriage because the Parentalia was celebrated upon certain days in it.

Among the Romans no marriage was celebrated without an augury being first consulted, and its auspices proved to be favorable. On her wedding day, the bride was dressed in a long white robe with a purple fringe, or adorned with ribbons; and she wore round her waist a girdle of wool, which was an important article of her attire, and which her husband had to untie in the evening as a sign of her abandonment of her virgin condition. Her corona nuptialis, or bridal wreath, was made of verbena, gathered by the bride herself, and worn under the flammeum, or veil, which was of a bright yellow color (as also were her shoes), and with which a bride was always enveloped. Her hair was divided on this occasion with the point of a spear, either in memory of the Sabine virgins who were espoused by violence, or of the warlike customs that were adopted in primitive marriages. The bridegroom also wore a chaplet.

At a marriage by confarreatio the farreum libum and a sheep were sacrificed to the gods. The skin of the sheep was spread over two chairs, upon which the bride and bridegroom sat down with their heads uncovered. Then the marriage was completed in the presence of the Pontifex Maximus and ten witnesses, by the pronunciation of a solemn prayer; after which another sacrifice was offered. A cake was made of far and mola salsa by vestal virgins, and was carried before the bride when she was conducted to the residence of her husband. It is uncertain whether this cake was the same as that which was called mustaceum, which was made with flour and sweet wine, and

distributed in the evening among the guests assembled at the bridegroom's house. A Roman marriage by confarreatio is denoted, in many antiquities, by a man and woman standing; she gives her right hand to the man, and in her left holds three wheat ears. The man wears a toga, the woman a stola and peplum, thrown over her shoulders. Her hair is rolled and raised round her head, as in Diana and Victory, a fashion usual with virgins and brides. Hands touching each other, with wheat ears, are also emblems of marriages by confarreatio. There are many bas-reliefs of marriage in Montfaucon. In one of the Villa Borghese, and another of the Justiniani Palace, the bride is veiled, and an old woman by her side is probably the nurse, the constant attendant of young girls. The gall was taken out of the animal which was slaughtered at the marriage, so that no bitterness might follow the union.

The bride was conducted to the house of her husband in the evening. She was taken with apparent violence from the arms of her mother, or of the person who had given her away. On her way she was accompanied by three boys or bride-knights, dressed in the prætexta, and whose fathers and mothers were still alive. One of them, or sometimes a virgin attendant, carried before her a torch of white thorn or pine wood. The two other boys walked by her side, supporting her by the arms; and she carried a distaff of flax, and a spindle of wool. A boy, called Camillus, carried in a covered vase the so-called utensils of the bride and playthings for children. Besides those persons who officiated on the occasion, the procession was attended by numerous friends of both parties. Plutarch speaks of five wax candles which were used at marriages; if these were borne in the procession, probably they were to light the company which followed the bride, but it may be that they were lighted during the marriage ceremony in the bride's house. The bringing

home of the bride was regarded in the later days of the Roman empire as one of the most important parts of the marriage ceremony.

When the procession arrived at the bridegroom's house, the door of which was adorned with garlands and flowers, the bride was carried across the threshold by men who had been married to only one woman. It is said by some that this custom was a relic of the usage of capture or force in marriage, and by others that it was to indicate that the bride lost her virginity unwillingly; while others say that it was followed so that the bride might not strike her foot against the threshold, and thus cause an evil omen. Probably the first is the correct reason. Before she entered the house, she wound wool around the doorposts, and anointed them with lard or wolf's fat, in order to avert enchantments. Her husband received her with fire and water, which she had to touch. This was either a symbol of purification, for the couple washed their feet in the water, or of welcome. The bride saluted her husband with the words, "Ubi tu Caius, ego Caia." Having entered, she was placed upon a sheepskin, and the keys of the house were delivered into her hands. The nuptials were also confirmed by a kiss.

A repast, given by the bridegroom to all the relations and friends who accompanied the bride, generally concluded the ceremonies of the day. Many ancient writers mention a very popular song, called Talasius or Talassio, which was sung at weddings, but whether it was sung during the repast, or during the procession, is not certain, although we may infer, from the story respecting the origin of the song, that it was sung while the latter was proceeding to the bridegroom's house.

A variety of jests and railleries took place sometimes, and Ovid mentions obscene songs which were sung before

the door of the bridal apartment by girls, after the company had gone. These songs were probably the old Fescennina, and are called also Epithalamia. At the end of the repast the bride was conducted by matrons who had not had more than one husband to the lectus genialis, or bridal-bed, in the atrium, or hall, which was magnificently adorned and strewed with flowers and evergreens for the occasion.

On the following day the husband sometimes gave another entertainment to his friends, and the wife, who on this day undertook the management of her husband's house, performed certain religious rites, probably consisting of sacrifices to the Penates. Both parties gave presents to those friends who had negotiated or favored their marriage. At Roman weddings the bridegroom threw nuts about the room for boys to scramble, as a token that he relinquished his childish diversions. The classical epithalamia refer to this custom, and some authors say the nuts which were so scattered were walnuts. Pliny says that, in his time, the circos, a kind of lame hawk, was accounted a lucky omen at weddings.

The position of a Roman woman after her marriage was very different from that of a Greek woman. The former presided over the whole household, and shared the honors and respect shown to her husband. She also, at least during the better times of the Republic, occupied the most important part of the house, the atrium. The Roman ladies usually bound their heads with fillets, as a mark of their chastity, which common women were not allowed to do. Seduction under promise of marriage, marriage for mere money, and the prejudice against mothers-in-law, were common among the Romans.

The ancient Etruscans always were married in the streets, before the door of the house, which was thrown

open after the ceremony. In the "Memoirs of the Etruscan Academy of Cortona" is a drawing of a picture found in Herculaneum, representing a marriage at which a sorceress is practising divination with five stones.

The Syracusan virgins, when about to enter the matrimonial state, used to go in procession to the Temple of Diana, the goddess of chastity, preceded by chanters, musicians, and persons carrying flowers and vessels of incense, and accompanied by tamed tigers, leopards, and the like animals. Theocritus, in his second "Idyll," alludes to this custom.

CHAPTER III.

Scythian Marriages.—Lydian Marriages.—Lycian Marriages.—Rhodian Marriages.—Parthian Marriages.—Nestorian Marriages.—Chaldean Marriages.—Fire Custom.—Assyrian Marriages.—Babylonian Marriages.—Women put up for Sale.—Marriage at Nimroud.—Coins stuck on the Bridegroom's Head.—Egyptian Marriages.—Copt Marriages.—Moorish Marriages.—Algerian Marriages.—Morocco Marriages.—Barbary Marriages.—Arabian Marriages.—Marriage for a Term.—Wives in Common.—Bedouin Marriages.—Green Leaf Symbol.—Marriages near Mount Sinaï.—Wife-capturing.—Wife-escaping.—Marriages by the Medes.—Persian Marriages.—Marriage to the Dead.—Marriage of a Persian Prince.—Caubul Marriages.—Wives lent.—Sabean Marriages.—Marriage in Georgia and Circassia.—Sewing the Couple together.—Sham Fights at Circassian Marriages.—Armenian Marriages.

THE ancient Scythians, being a warlike people, would not marry a maiden who had not killed an enemy. Polygamy was prevalent among them, and marriage with the wife of another man was allowed. Some tribes had wives in common. The more modern Scythians, however, had a horror of conjugal infidelity, and their laws rigorously punished that crime with death.

Among the Lydians the gains of prostitution furnished a marriage portion for their women. So at Carthage female prostitution was recommended as an act of piety, and the profits of it served as the woman's fortune.

The children of the Lycians took their names and conditions, not from their fathers, but from their mothers; so that if a free woman married a slave, her children were free like herself; but if a man who was free married a slave, the children were slaves like the mother.

The Rhodians had a peculiar custom of sending for a bride by the public crier. When she and her friends arrived at the bridegroom's house they found a sumptuous repast prepared for them. The object of these forms was to make the marriage public, and to show respect to the divinities. During the time of the banquet a boy, covered with thorn boughs and acorns, brought in a basket full of bread, and cried out, "I have left the worse and found the better;" signifying how much the married state was preferable to the single one.

The Parthians allowed polygamy, and even marriage with sisters and mothers.

The marriage customs of the Nestorians afforded several points of similarity with those of the Jews, both in respect to the mode of effecting betrothal, and in the importance attached to it. The bridegroom was conducted to the house of the bride on horseback between two drawn swords, which were carried by two men, one before and the other behind him. The friends of the bride received him with lighted flambeaux, music, and acclamations of joy. On the wedding night the bridegroom gave the bride a kick, and commanded her to pull off his shoes, as a token of her submission to him.

In Chaldea, on the wedding day the priest came into the bridegroom's house and ignited a fire, which it was thought ought never to be put out until the hour of the death of one of the pair. If, during the life of the husband and wife, the fire went out, it was deemed to be a sign that marriage between them was dead also, and hence, says a writer in 1581, arose the proverb, "Provoke me not too much, that I throw water into the fire."

Among the ancient Assyrians all marriageable young girls were assembled in one place, and the public crier put them up to sale one after another. The money which was received

for those who were handsome, and consequently sold well, was bestowed as a wedding portion on those who were plain. When the most beautiful had been disposed of, the more ordinary looking were offered for a certain sum, and allotted to those who were willing to take them. Hence all the women were provided with husbands.

The Babylonians, like the Assyrians, held a kind of market of their daughters at certain times every year. They were assembled in a public place, where they were exposed to general view, and disposed of to the best bidders by the public crier. The money given for the purchase of the handsome ones was applied to portion out those who were deficient in personal attractions. This custom is said to have originated with Atossa, the daughter of Belochus.

Layard, in his "Nineveh and Babylon," describing a marriage celebrated in recent times near Nimroud, says that the parties entered into the contract before witnesses, amidst dancing and rejoicing. On the next day the bride, covered from head to foot by a thick veil, was led to the bridegroom's house, surrounded by her friends dressed in their gayest robes, and accompanied by musicians. She was kept behind a curtain in the corner of a darkened room for three days, during which time the guests feasted; after this the bridegroom was allowed to approach her. The courtyard of the house was filled with dancers and players on the fife and drum during each day and the greater part of each night. On the third day the bridegroom was led in triumph by his friends from house to house, and at each he received a trifling present. He was then placed within a circle of dancers, and the guests and bystanders, wetting small coins, stuck them on his forehead. This money was collected as it fell in an open kerchief, which was held by his companions under his chin. After this ceremony a party of young men rushed into the crowd, and carrying off the most wealthy

guests, locked them up in a dark room until they paid a ransom for their release, which they good-humoredly did. All the money that was collected was added to the dowry of the couple. The remainder of the day was spent in feasting, raki-drinking, and dancing. The custom of sticking coins on the bridegroom's forehead is common to several Eastern races, among others to the Turcomans of Mosul and the Moors of West Barbary.

In Syria every man pays a sum for his wife, proportionate to the rank of her father. In one tribe the father receives for his daughter five special articles; namely, a carpet, a nose-ring, a neck-chain, bracelets, and a camel-bag; these, however, belong and are delivered to her.

We are entirely ignorant of the marriage contracts of the ancient Egyptians, among whom marriage is stated to have been instituted by Menes; and Wilkinson says that not even the ceremony is represented in paintings on their tombs. We may, however, conclude that the customs were regulated by those usual among civilized nations; and, if the authority of Diodorus can be credited, women were indulged with greater privileges in Egypt than in any other country. The Egyptians were not restricted to any number of wives; but every man married as many as he chose, with the exception of the priesthood, who were by law confined to one consort. It does not appear, however, that these people took advantage of the privilege of polygamy. There is no evidence that the women wore wedding rings, although it is certain that they wore rings.

In modern Egypt a woman can never be seen by her future husband until after she has been married, and she is always veiled. The choice of a wife is sometimes entrusted to a professional woman, who conducts the negotiation for a price. Generally a man inclined to become a husband applies to some person who is reported to have daughters,

and desires to know if any are to be disposed of. If the father replies affirmatively, the aspirant sends one of his female relations who has been already married, to see the girl and report the result. Should the representation be favorable, the intended husband pays the father a stipulated sum; and on an appointed day all parties interested in the event assist at the solemnization of the marriage.

On the day before the wedding the bride goes in state to a bath, walking under a canopy of silk, which is carried by four men. She is covered from head to foot in an ample shawl, which in size much resembles the Hebrew veil. On her head is a small cap or crown. Following the bath, the bride and bridegroom and their friends have a supper; after which a quantity of henna paste is spread on the bride's hands, and the guests make her contributions by sticking coins on the paste; and, when her hands are covered, the money is scraped off. On the following day the bride goes in procession to the bridegroom's house, where another repast is given. At night the bridegroom goes to prayers at the mosque; after which he returns home, and is introduced to, and left alone with his bride. He first gives her money, and then, having paid for the privilege, he lifts the shawl from her face, and sees her for the first time. He then divests her of all her garments except one. During the whole of these proceedings she is by custom compelled to offer all the resistance in her power. The bridal bed is turned towards the East. Girls generally marry before they are sixteen years of age, frequently at twelve, and occasionally at ten.

The Copts, an Egyptian race, who were semi-Christians, had the following marriage customs in the seventeenth century. On the wedding day the bride came to the husband's house, and then they both, with their relations and friends, went to the church. The procession, which generally start-

ed in the evening, was accompanied by singers, who chanted hymns, men who struck little tablets of ebony with wooden hammers for music, and others who carried lighted torches and candles. On reaching the church, the bridegroom, together with the other men, was seated in the choir; and the bride was placed apart with the women. The priests at intervals, accompanied by the people, recited lengthy and monotonous prayers and hymns. Then the chief priest approached the bridegroom, and read several more prayers to him, and signed him with the cross at the beginning and end of each. The bridegroom then sat down on the ground with his face towards the East, and a silver cross was held over his head until the remaining prayers were concluded. The sacristan then placed a seat for the bride and one of her nearest relations outside the choir, and led her to it. He then robed the bridegroom in a long white garment reaching down to his feet, bound his waist with a girdle, and put a white cloth upon his head. Thus attired, he was led to the bride, and the priest, placing them close to each other, covered both with the same cloth, and anointed their foreheads and wrists with oil. He then joined their right hands, and read aloud the duties of their new life. More prayers followed, and after mass, in which the couple communicated, the ceremony was at an end. A Copt priest at the present day is forbidden to marry again on the death of his wife.

The Mahomedan Copts kill a sheep as soon as the bride enters the bridegroom's house, and she is obliged to step over the blood, which is made to flow upon the threshold of the door.

The Moors of modern Egypt had many wives, which they kept in a seraglio; while the Moors of Granada who were driven from Spain had each only one wife. The Moors of Morocco also had several wives, besides the con-

cubines which the Koran permits. Marriage with them was a civil contract made in writing before a Cadi, and in the presence of a formal witness. Their weddings were very expensive and festive events, and the processions attending them were most gorgeous affairs. The chief of the company rode upon richly caparisoned camels or mules, and male and female attendants followed, the latter singing to the noisy accompaniment of drums. The wedding feast lasted several days.

Similar customs were followed at Fez and Algiers. In Fez three feasts were given: the first being on the night when the bride was brought home; the second on the following day, for the women only; and the third on the seventh day, when it was said the bride became a woman, and on which her father, mother, and other relations attended. The husband did not go out until this seventh day, when he bought fish, and cast it at his wife's feet, as a token of good luck. In Algiers and Tunis men had never more than two wives. The Algerine lovers explain the impulses of their passion by the manner in which they make up a bouquet for their sweethearts. It is constructed in a particular form, and contains as many tender ideas, expressed in flower language, as a letter of several pages.

In ancient times, at Morocco, some days previous to a wedding the bride and all her female relations had their faces painted red and white, and their hands and feet stained yellow with henna, a variety of figures being marked on them with this herb. The wife was carried to her husband's house in a procession; and when he was introduced to her he found her sitting in her apartment on a cushion, with two candles standing before her on a small table.

The Mahomedans of Barbary do not buy their wives, like the Turks, but have portions with them. They retain in their marriage rites many ceremonies in use by the ancient

Goths and Vandals. The married women must not show their faces, even to their fathers.

The Moors of West Barbary much respect the state of wedlock. Generally the bridegroom does not see the bride until he is introduced to her in the bridal chamber; but a woman, on his behalf, views her in her bath before marriage, and reports to him her bodily charms and defects. Articles of marriage are signed by the relations on both sides before the Cadi, and the next ceremony consists in the bridegroom taking home his bride. This is usually done in the afternoon or evening, and is prohibited during the Ramadàn, or Lent, and also on Tuesday, Wednesday, and Friday at all times. With music, dancing, and other expressions of joy, the bride is conducted in a covered chair to the bridegroom's house. On this occasion he receives offerings of money from his bachelor friends, who cover his forehead and brow with gold coins. As they are put on, the attending servants shake them off into a basin which is set in the bridegroom's lap, his eyes being meanwhile shut, and the name of the donor and the amount of the gift are called out. At night the husband undresses the bride himself, as a sign that she is entirely his; and at midnight certain selected friends receive tokens of her previous purity.

The Nasamones, a people of Barbary, used to plight their troth by drinking out of each other's hands, that being the only ceremony of marriage. The parents arranged the match, and settled the terms of it, and the parties did not meet until the nuptials were about to be consummated, when the bridegroom unveiled and undressed the bride.

In the Molucca Isles a man was not allowed to see his wife until he was married to her; she was introduced to him as a stranger, and as such he took her home to be his bride. The people had as many wives as they pleased, and they were all shut up jealously from the public gaze.

Marriage settlements and portions given with daughters and sisters appear to have been of great antiquity in Arabia. Long before Mahomed, it was common, when two men were obliged to give great fortunes with their female relations, to evade payment by making a double marriage, one espousing the daughter or sister of the other, and giving his daughter or sister in return. This practice was condemned by Mahomed in the Koran.

The Arabians formerly took their wives only for a limited and agreed period; and so that there might be a form of matrimony in the contract, the wife gave her temporary husband a bearded arrow for a portion. The contract was made in writing, and witnessed by the Cadi, and a certain sum was settled on the woman. She was compelled to leave her husband at the end of the time specified if he chose, and her issue did not inherit.

In Arabia Felix each tribe and family had their wives in every house in common. The man who came first left his staff at the woman's chamber door, as a sign that she was engaged for a time. The women strictly adhered to men of their own tribe, as it was adultery to associate with any other men.

The modern Arabians, since they have conformed to the laws of the Koran, marry as many wives as they please, and buy them as they do slaves; but always out of their own family or tribe. The bridegroom makes the bride presents, which are sent a day or two before the nuptials in a pompous procession of camels and servants. In the ceremonial they observe the same formalities as the Turks. Their marriages are attended with much festivity and public parade, and as the lengthy procession of friends and relations moves along, money, sweetmeats, and flowers are thrown among the populace. Immediately on the arrival of the bride at the bridegroom's house she makes him presents of

household furniture, a spear, and a tent. The custom of capturing and removing the bride with a considerable show of violence is still prevalent among the modern Arabs, and is similar in its intent to the form of taking the bride by the ancient Jews and others.

Among the Bedouins polygamy is allowed, but generally a Bedouin has only one wife, who is often taken for an agreed term, usually short. The marriage, which is generally celebrated on a Friday, is preceded by a formal betrothal. It is considered by some to be scandalous for the bride's father to accept any price or present from the bridegroom.

Burckhardt says that the marriage ceremony among the Aënezes, a Bedouin tribe, is very simple. "The marriage-day being appointed (usually five or six days after the betrothing), the bridegroom comes with a lamb in his arms to the tent of the girl's father, and there cuts the lamb's throat before witnesses. As soon as the blood falls upon the ground the marriage ceremony is regarded as complete. The men and girls amuse themselves with feasting and singing. Soon after sunset the bridegroom retires to a tent pitched for him at a distance from the camp; there he shuts himself up and awaits the arrival of his bride. The bashful girl meanwhile runs from the tent of one friend to another till she is caught at last, and conducted in triumph by a few women to the bridegroom's tent; he receives her at the entrance, and forces her into it; the women who had accompanied her then depart."

Among one tribe of Bedouins the bridegroom's father, after the terms of a marriage have been agreed to, presents to the bride's father a green leaf, and calls all around to witness the gift. In another tribe the girl's father, after the settlement of the terms, gives the bridegroom the branch of a tree or a shrub, which he wears in his turban for three

days, to show that he was engaged to marry a virgin. This ceremony is not adopted in the case of a widow.

Burckhardt says that among the Bedouins of Mount Sinai marriage is a matter of sale and purchase, in which the inclination of the girl is not studied. "The young maid comes home in the evening with the cattle. At a short distance from the camp she is met by the future spouse and a couple of his young friends, and carried off by force to her father's tent. If she entertains any suspicion of their designs, she defends herself with stones, and often inflicts wounds on the young men, even though she does not dislike the lover, for, according to custom, the more she struggles, bites, kicks, cries, and shrieks, the more she is applauded ever after by her own companions." She is then taken to her father's tent, where a man's cloak is thrown over her, and the name of her future husband is formally announced. After this she is dressed in suitable apparel, and mounted on a camel, "although still continuing to struggle in a most unruly manner, and held by the bridegroom's friends on both sides." She is led in this way to, and three times round, and finally into the bridegroom's tent, still resisting. Several sheep are killed, and the guests eat the meat, and also bread, which is a most important part of the feast. Presents are made to the bride.

Among the Mezeyne Arabs marriage is a matter of sale and purchase, and is conducted with the form of capture. Burckhardt says: "A singular custom prevails among the Mezeyne tribe, within the limits of the Sinai peninsula, but not among the other tribes of that province. A girl having been wrapped in the abba at night, is permitted to escape from her tent, and fly into the neighboring mountains. The bridegroom goes in search of her next day, and remains often many days before he can find her out, while her female friends are apprised of her hiding-place, and furnish

her with provisions. If the husband finds her at last (which is sooner or later, according to the impression that he has made upon the girl's heart), he is bound to consummate the marriage in the open country, and to pass the night with her in the mountains. The next morning the bride goes home to her tent, that she may have some food; but again runs away in the evening, and repeats these flights several times, till she finally returns to her tent. She does not go to live in her husband's tent till she is far advanced in pregnancy; if she does not become pregnant, she may not join her husband till after a full year from the wedding day." The same custom is observed among the Mezeyne Arabs elsewhere.

It is a great point with all the Arab girls that they shall go to their husbands pure, and lose their virgin freedom reluctantly, and with actual resistance. Husbands repudiate their newly-married wives if they find them to be unchaste; and if the want of purity be clearly proved, the fathers or brothers of the women are allowed to cut their throats.

Among the Medes reciprocal polygamy was in use, and a man was not considered entitled to a full degree of respect unless he had seven wives, nor a woman unless she had five husbands, says Strabo.

The ancient Persians, from a notion that married people were peculiarly happy in the future state, used to hire persons to be espoused to such of their relations as had died in celibacy. In fact, living people were married to the dead. The Persians considered a numerous posterity to be a gift from heaven, and the fathers of large families received rewards from the state. They had many wives and concubines, and, according to some authors, the grandees married their nearest female relations. In the seventeenth century the nobility might have as many wives as they pleased;

but the commonalty were limited to seven; and they might part with them at discretion.

When a Persian made love he sometimes burned himself on a visible part, in order to prove his faithfulness to his mistress, who, if she accepted him, gave him silken scarfs to bind up his wounds. On the wedding day of a wealthy man his relations and friends met at his house, the nearest of them being dressed in his livery, and the rest as well as they could be. The bride started from her house on horseback, accompanied by her relations and friends, all mounted, with many singers in front. The bridegroom also left his house in similar style; and the two companies having met, they all went together to the bride's house, where they danced. At night two men conducted the bridegroom into the bride's chamber, and the couple were left together; the company in the meantime continuing their ball. About midnight an old woman brought to the company some evidence of the bride's purity, and then great rejoicing followed. But if such evidence could not be produced, the old woman took the bride from the bed; and the bridegroom rejected her in the presence of the company, and sent her home by her parents.

In more modern times matrimony in Persia was so expensive an affair, that the meaner class of the people took concubines instead of wives. The Mahomedans in that country took wives in one of three ways; namely, by purchase, hire, or marriage. Of the espoused wives, four were allowed, but in general only one was taken. Marriage contracts were made by parents for their children when the latter were at a very early age—girls at twelve, and boys between twelve and fourteen. Frequently the man married by proxy, and did not see his wife until after consummation, which sometimes did not take place until several days after the wife had been at her husband's house. Gen-

erally the husband and wife were strangers to each other until they were actually pledged in matrimony.

The courtship commenced by an elderly female being employed by the bridegroom's relations to visit the lady selected by them; and her office was to ascertain the maiden's personal attractions and endowments, and other requisite information. If the report was favorable, the friends of the intended husband sent sponsors to the lady's relations to explain his merits and pretensions, and to make a formal offer of marriage. If he was accepted, the chiefs of the two families met, and the necessary contract was drawn up; the presents and gifts proposed by the bridegroom's parents were arranged; and when all was finally settled, the documents were signed and witnessed before the Cadi. Sometimes the marriage-broker was a man who lived by the profession of match-making.

On the day before the wedding, the bride took a bath; and the bridegroom sent her some henna, with which after her bath her hands and feet were stained. Her eyebrows and forehead also were tinted with a powder. The bridegroom was colored in the same way with henna. On the eve of the nuptial celebration, the bride's friends assembled at her house, attended by musicians and dancing-girls. On the morning of the wedding day the husband sent a train of mules, laden with the promised gifts to his bride; the whole being attended by numerous servants, and preceded by music. Besides the presents for the lady, the servants carried rich viands on silver trays, ready prepared to be immediately placed before the inmates of the bride's house. The day was spent by them in feasting and rejoicing.

Towards the evening the maiden was enveloped in a long veil of scarlet or crimson silk, placed upon a horse or mule splendidly caparisoned, and conducted to her husband's house, accompanied by all her relations and a noisy band of

musicians. On the way, a large looking-glass was held before her by one of her maidens, as an admonition that that was the last time she would see herself as a virgin. When she had alighted at her husband's door, she was met by his father and mother, and led by her female relations and servants to her apartment. Her male friends repaired to the bridegroom's rooms, where, being met by his relations, all of them feasted and made merry, with musical accompaniments. The men and women supped separately. When the meal was ended, the bride was conducted to the nuptial chamber, where her husband met her and beheld her for the first time. Shortly afterwards he returned to his party, and an old woman in waiting led the lady back to her female friends. A space of time being allowed for both sets of relations to congratulate the couple on their marriage and its consummation, the couple repaired again to their chamber for the night, leaving their friends to keep up the revelry, which lasted for several days.

The marriage contract stipulated for the settlement of a certain sum of money and other presents on the bride, proportionate to the fortune of the bridegroom. This jointure was intended for her support in case of a divorce. If the bridegroom was in medium circumstances he gave his bride two complete dresses, a ring, and a mirror; he also supplied the furniture, carpets, mats, culinary utensils, and other necessaries for their home. It was deemed the greatest possible disgrace to take back an affianced bride after she had left her home to go to the bridegroom's house. When, therefore, the latter had promised a jointure beyond his means, he shut his door against the bride's cavalcade, and declared that he would not have her unless the jointure would be reduced. A negotiation took place between the parties, and the matter was finally adjusted according to his wishes, to save the scandal of taking back the maiden.

Another marriage custom with the Persians, was for the parties to meet at midnight on a bed in the presence of two sponsors, who held rice in their hands as an emblem of fruitfulness. The sponsor for the man, touching the woman's forehead, asked her if she would have the man; and the sponsor for the woman performed the same ceremony to the man. The hands of the parties were then joined, the rice was scattered over them, and prayers for their fruitfulness were offered.

In October, 1867, the heir to the throne of Persia was married to his cousin, both of them being only sixteen years of age. The ceremony was conducted with great pomp. The cavalcade in which the bride left her home was preceded by about one hundred horses, mules, and camels, carrying servants, carpets, tents, and her outfit; then followed many led horses covered with rich housings; and next came the carriage containing the princess, who was concealed behind wooden blinds. The vehicle was drawn by six horses. It was followed by mules carrying palanquins closed with curtains, and containing the women of the bride's suite. The procession was closed by a large number of officers and dignitaries on beautifully caparisoned horses; and it was accompanied by violin, trumpet, and tamborine players. The princess was thirty-three days upon her journey; and having arrived at the city of her intended husband, she was provisionally lodged in a palace there. Public rejoicings preceded the marriage; and on the day fixed for the ceremony, three hours after sunset, the princess was conducted in a litter with torches, to her lord's palace, where the marital rites took place.

Some Persians take their wives for short terms only; in fact, the marriage contract is seldom intended to last the life of either party, and a new wife is a common luxury frequently taken by these people. Persian etiquette demands

that before the master of the house no person must pronounce the name of his wife; a kind of paraphrase must be employed, as "How is the daughter of (naming her father or mother)?"

Among the Vizerees, living in Caubul, among the mountains between Persia and India, the following custom obtains. When a woman is smitten with a man she sends the drummer of the camp to fasten a handkerchief to his cap with a pin she has used to bind up her hair. The drummer, having watched an opportunity, does this in public, at the same time naming the woman, whom the man is obliged to marry immediately if he can pay her price to her father. The Eimauk of Caubul lend their wives to their guests.

The Sabeans, or Christians of St. John, living on the borders of Persia and Turkey, might have two wives. Having proceeded to the church, the parties were received by the priest, who administered an oath to the bride, by which she solemnly declared that she had hitherto been virtuous. Females appointed for the purpose took her aside to converse with and examine her on this point; and if they were satisfied, the priest duly baptized the bride and bridegroom. He then read prayers to them, the couple meanwhile standing back to back. They were then conveyed to the house of the bride's father, where they fasted for an appointed time.

The quasi-Christians of Georgia and Circassia contracted their marriages on very sudden resolutions, and treated them as mere matters of purchase and sale, according to the value of the women. Before the wedding the man promised in the presence of witnesses to be faithful, and not to unite himself to another woman so long as either party lived, unless compelled by urgent necessity. On the wedding day the bridegroom's father gave an entertainment, at which his son attended with the agreed dowry,

which he delivered to the bride's friends, who in return offered some equivalent. After the repast the bride went to the bridegroom's house, attended by her relations and by musicians. Some of the company went on before, and announced her coming. These messengers were presented with food and wine, which they poured round the house as a libation for the prosperity of the couple.

The bride and the rest of the party were conducted to an apartment, in the middle of which were a pitcher of wine and a vessel full of bread dough, standing upon a carpet. As soon as she had entered the room, the bride kicked over the wine and scattered the paste with her hands about the apartment. The actual ceremony of marriage was performed in a private room, where the couple and their sponsor stood before a priest, who by the light of a wax taper read the marriage service to them. The sponsor, or sometimes the priest, meanwhile placed a veil on the bridegroom's head; sewed the garments of the couple together; crowned them both with a garland of flowers and tufts of various colors, changing the crowns several times; and gave bread to the bridegroom and the bride three times, and then a glass of wine also three times. The sponsor or the priest said each time when he placed the crowns upon the couple, "Let the servant of God (naming him or her) be crowned by the servant of God (naming himself)." He ate the remainder of the bread, and drank the rest of the wine himself; he then cut the thread by which the couple's garments were united; and the ceremony was at an end. No consent of the parties was declared during the rites, which much resembled those of the Greek church before described.

Among the Circassians, when two persons wished to be united, the man caused the woman to be demanded of her parents; and if they agreed to his suit, his father went to them to settle the dowry, of which half was always paid at

the time of the marriage, and the other half at a time agreed upon, which was generally when the first child was born. Until that event happened the marriage was incomplete. After the first birth the wife was invested with the distinguishing badges of her matrimonial state—a long white veil, worn over a red coif, the rest of her dress being also white.

The preliminaries being settled by the parents, the lover met his bride-elect by night, and with the aid of some of his male friends he seized her and carried her off. Sometimes it was in the midst of a noisy feast that the bridegroom rushed in, and with the help of a few daring young men bore off the lady by force. They usually conducted her to the wife of a mutual friend of the two families. The parents of the lady went next morning to seek her, affecting an enraged manner, and requiring to know the reason why she had been carried away. The parents of the bridegroom replied that, as their son wished to be married, he had complied with the customs of his country; and they asked the consent of the lady's parents to the union. The latter then demanded the dowry, and the former offered them half of it down, and the balance at a certain time already arranged between them. But custom required that the matter, being in supposed dispute, should be referred to arbitrators, who of course decided in the manner previously settled by the parties.

On the day following the marriage all the relations and friends assembled, armed with sticks, and divided themselves into two parties, of which one proceeded to the house where the bride was staying, and the other accompanied the husband when he went to the house to claim her. The first party waited for the second in defensive order, and a sham fight ensued, during which the bride appeared at the door, and the bridegroom carried her off, amid cries

of victory from his adherents. The united factions then followed the conqueror and his prize home in triumph, and feasted, danced, and had music.

An Armenian mother usually selected a husband for her daughter. After the terms had been agreed to, the bridegroom's mother, accompanied by a priest and two matrons, visited the bride, and gave her a ring as a token of espousal. On the evening before the wedding the couple sent each other presents. On the wedding day a procession was formed, in front of which the bridegroom rode, having on his head a gold or silver net, or a flesh-colored gauze veil, hanging down to his waist. The bride rode behind him on horseback, entirely covered with a long white veil. In his right hand the bridegroom held one end of a girdle, and the bride held the other end. An attendant walked on each side of her horse, holding the reins. Sometimes the bride was conducted to church on foot between two matrons, and the bridegroom also walked, accompanied by a friend, who carried his sabre. Their relations attended them with tapers, and a band of music headed the procession. Still holding the ends of the girdle, they went up to the altar, where, standing side by side, the priest put a Bible on their heads, married them with a ring, and celebrated mass.

An Armenian girl's marriage has been thus described. She had flowers of celestial blue delicately painted all over her breast and neck; her eyebrows were dyed black; and the tips of her fingers and nails were stained a bright orange color. She wore on each hand rings set with precious stones, and round her neck a string of turquoises. Her shirt was of fine spun silk, and her jacket and trowsers of cashmere of a bright color. The priest on arriving at the house placed a mitre ornamented with jewels upon his head, and a metal collar on which the twelve apostles were represented in bas-relief round his neck. He began by blessing a temporary

altar which had been raised in the middle of the room. The mother of the bride then took her by the hand and led her forward. She bowed at the feet of her future husband in acknowledgment of his supremacy. The priest, placing the couple's hands together, pronounced a prayer; and then drew their heads together until they touched three times; while with his right hand he made a gesture as if he were blessing them. A second time their hands were joined, and the bridegroom was asked whether he would be the woman's husband. He answering yes, at the same time raised her veil as a token that she was now his, and then let it fall. Whereupon the priest placed upon the head of each a wreath of flowers ornamented with a quantity of hanging gold threads. These coronets he changed three times from the head of one to the head of the other, repeating each time, "I unite you, and bind you one to another. Live in peace."

CHAPTER IV.

Chinese Marriages.—Destiny.—Match-makers.—Fortune tellers consulted.—Omens.—Betrothal Cards.—Food Presents.—Preparations for the Wedding.—Cake Omens.—Taking the Bride to the Bridegroom.—Compulsory Marriage.—Japanese Marriages.—Bridal Torches.—Marriages in India.—Hindú Marriage Laws.—Racshasa.—Forms of Marriage.—Brahmin Marriages.—Omens.—Sattis.—Marriages at Goa.—At Canara and Kunkan.—Among the Konds.—Wife-capture.—Malabar Marriages.—Marriages of the Nairs.—Banian Marriages.—Marriages at Bannaras.—At the Maldive Islands and Cambay.—At Ceylon.—Siamese Marriages.—Burmese Marriages.—Bengal Marriages.—Tonquin Marriages.—Neilgherry Marriages.—Wives lent.—Mocha Marriages.—Celebes Marriages.—Amboina Marriages.—Javanese Marriages.—Symbols of Subjection.—Maroon Marriages.

THE Chinese have an opinion that marriages are decreed by heaven, or, in other words, they have borrowed the notion that marriage goes by destiny from the Buddhists, who say that those who have been connected in a previous state of existence become united in this. The Chinese say that a certain deity, whom they call Yue-laou, the Old Man of the Moon, unites with a silken cord all predestined couples, after which nothing can prevent their union. Tohi, however, is said to have instituted marriage as a social custom.

Men are allowed to keep several concubines, but they are entirely dependent on the legitimate wife, who is always reckoned to be the most honorable. The semi-wives are frequently kept away from her house, and they are visited by her husband occasionally. The poorer people take their wives for an agreed term, and buy and sell them at

pleasure. Sometimes men repudiate their wives, and marry again every year. In the seventeenth century a common price paid for a wife was one hundred crowns. Among persons of distinction, a second marriage is not considered honorable for a woman, even though she should have been married only an hour.

The Chinese marry their children when very young, sometimes as soon as they are born. The marriage, which is a mere civil contract, is arranged by some go-between or match-maker on behalf of both parties, independent of the consent of the young couple, and they never see each other until the wedding day. Almost every Chinaman is married as soon as he has reached puberty. Persons bearing the same family name, although not related, are strictly interdicted from marrying each other.

The negotiation for a marriage is generally commenced by the family to which the intended bridegroom belongs. Doolittle, in his "Social Life of the Chinese," says, that the go-between is furnished with a card, stating the ancestral name, and the eight characters which denote the hour, day, month, and year of the birth of the candidate for matrimony. This card he takes to the family indicated, and tenders a proposal of marriage. If the parents of the girl, after instituting inquiries about the family making it, are willing to entertain the proposal, they consult a fortune-teller, who decides whether the betrothal would be auspicious. If a favorable decision is made, the go-between is furnished with a similar card, and the same consultation of a fortune-teller follows. If this fortune-teller pronounces favorably, and the two families agree in the details of the marriage, a formal assent is given to the betrothal. If, for the space of three days, while the betrothal is under consideration in each of the families, anything reckoned unlucky, such as the breaking of a bowl, or the losing of any article, should occur, the ne-

gotiation would be broken off at once. The card during the three days is usually placed under the censer, standing in front of the ancestral tablets belonging to the family, and incense and candles are lighted before them.

The betrothal is not binding on the parties until a pasteboard card, something like a book cover, has been interchanged between them. "The family of the bridegroom provides two of these cards, one having a gilt dragon on it, and the other a gilt phœnix. On the inside of the former, the ancestral and given name of the boy's father, his own given name, and the characters which denote the precise time of his birth, the name of the go-between, and a few other particulars, are neatly written. There are also provided two long and large threads of red silk, and four large needles. Two of these needles are threaded upon one of the silk threads, one needle being at each end of the thread, and then the needles are stuck in a particular manner into the inside of that card, on the outside of which is the image of a dragon. The other card left blank, the other two needles, and the other red silk thread, together with the card already filled out with particulars relating to the family to which the lad belongs, and its needles and threads attached, are taken by the go-between to the family to which the girl belongs. This card is then filled out with particulars relating to the family of the girl, corresponding to the particulars already recorded in the other. The thread and needles are also similarly stuck into the card, having the phœnix on its outside. When this has been done, it is sent back to the family of the boy, which carefully keeps it as evidence of his engagement in marriage; the card having the dragon on it, and relating to the boy, being retained and preserved by the family of the girl, as proof of her betrothal. The writing on each of these documents is performed in front of the ancestral tablets of the family to which it re-

lates, incense and candles having been lighted and placed in the customary positions before them. These cards having been thus exchanged by the families, the betrothment is consummated and legal. After this, neither party may break the engagement without the gravest of reasons."

The interval between betrothal and marriage varies from a few months to many years. A fortunate day is selected for the celebration of the wedding, marriage being prohibited at certain times and seasons on account of their being unlucky. A few days before the day fixed, the family of the bridegroom "make a present of various articles of food and other things to the family of the bride, as a cock and a hen, a leg and foot of a pig, and of a goat, eight small cakes of bread, eight torches, three pairs of large red candles, a quantity of vermicelli, and several bunches of fire-crackers, and a variety of absurd symbolical foods, &c. Also, two or three days before the time fixed for the wedding, a red card is sent by the family of the bride to that of the bridegroom, stating what furniture will be furnished as the bride's dowry, and the number of loads."

"Usually, the day before the wedding, the bride has her hair done up in the style of married women of her class in society, and tries on the clothes she is to wear in the sedan, and for a time after she arrives at her future home on the morrow. This is an occasion of great interest to her family. Her parents invite their female relatives and friends to a feast at their house. She proceeds to light incense before the ancestral tablets belonging to her father's family, and to worship them for the last time before her marriage. She also kneels down before her parents, her grandparents, her uncles and aunts, and worships them in much the same manner as she and her husband will on the morrow worship his parents and grandparents, and the ancestral tablets belonging to his

family. On the occasion of the girl's trying on these clothes and worshipping the tablets and her parents, it is considered unpropitious that those of her female relatives and friends who are in mourning should be present." At one time, however, it was common in some parts of China for the parents to precede the weddings of their daughters by three days of mourning, as a sign that they were dead to each other, and the young friends of the intended bride sat and wept with her before she left her parental home for that of a stranger.

Very early on the morning of her marriage-day, the bride bathes, and, while she is doing so, music is played. Her breakfast consists, theoretically, of the fowl, vermicelli, and other things sent by the family of her affianced husband; but in fact she eats and drinks very little of anything during the day, according to a superstitious usage common to this people. Her theoretical breakfast on the articles sent to her is regarded as an omen of good. When the time arrives for her departure to her husband's home, she is painted, powdered, and scented; her head is completely covered with a thick veil, and she is dressed in yellow, the favorite national color; while her attendants, usually old maids or matrons, wear black clothes. She is then put into a covered sedan chair, which is adorned with festoons of flowers. The floor from her room to the chair is covered with red carpeting, so that her feet may not touch the ground. She takes her seat amid the sound of fire-crackers, music, and the lamentations of her family, who on this morning are required by custom, if not by real emotion, to indulge in grief.

"While seated in the sedan, but before she starts for her future home, her parents, or some members of her family, take a bed-quilt by its four corners, and, while holding it thus before the bridal chair, one of the bride's assistants tosses into the air, one by one, four bread cakes in such a manner that they will fall into the bed-quilt. These bread

cakes were received from the family of her husband at the same time as the cock and vermicelli were received. The woman during this ceremony is constantly repeating felicitous sentences, which are assented to by some others of the company. The quilt containing these cakes is gathered up and carried immediately to an adjoining room. All this is supposed to be an omen for good, and soon after this the bridal procession starts *en route* for the residence of the other party, amid explosions of fire-crackers and the music of the band."

Closely shut and locked up in her conveyance, the bride is carried to the bridegroom's house, accompanied by musicians and torch-bearers, although at daylight, and followed by her relations, and friends, and servants carrying her clothes, furniture, and other baggage. Her nearest male relation carries in his hand the key of the sedan, which he gives to the bridegroom as soon as the procession reaches his house. The bridegroom waits at the door to receive the party, and with the key he, and he only, opens the vehicle, and he then beholds his wife for the first time. If he happen to be dissatisfied with her, he has the right immediately to shut the door of the sedan and send her back to her friends. This event, however, very seldom happens, because the mediator endeavors to satisfy his tastes. If he approve of his bride, he leads her into his house. It was at one time the custom in China, after the bride had entered the bridegroom's house, for a priest to sacrifice a cock by cutting off its head, and then to sprinkle some of its blood on the couple.

The husband gives the wife a dowry; and, in fact, from the amount of it, and from the number of valuable presents which he makes her, he may be said to purchase her. On the wedding day her father, who does not usually give her any fortune, provides a grand entertainment, to which he

invites all the bridegroom's friends; and on the next day the husband's father, or next nearest relation, gives a feast to the wife's friends. The men and the women regale themselves separately. After the entertainment the bridegroom gives his dowry to the bride in the presence of the guests; and if her father and mother be alive, she at once delivers the amount to them, as a compensation for their care and education of her. The father may use this dowry as he pleases, but at his death it returns to his daughter to be disposed of as she may think proper.

A Chinese wife's life is very monotonous, her only society being that of her husband and children. She is not permitted to see any men, except her husband, father, and brothers. Cropped hair worn in a particular fashion serves to mark her condition. A Chinese widow is expected to mourn three years for her husband; and etiquette prescribes, at least for the upper classes, that during the first year she shall wear coarse linen, during the second somewhat finer, and during the third silk may be worn. The color of the mourning is white, which indicates the pure and unmixed nature of her sorrow. A widower's term of mourning for his wife is one year.

In the provinces bordering on Tartary, in the seventeenth century, the governors prescribed a time to both sexes within which they were obliged either to marry or to exclude themselves from the active world. When the legal time had arrived, those who were willing to marry presented themselves, on an appointed day, at an appointed place, before twelve officials named by the authorities. This council informed itself of the names of the men and women, of their rank and means, and of the dowries which the men could give. If they found more of one sex than of the other they cast lots, and the surplus majority were adjudged to be married in the following year. Six of the twelve officials

then divided the men into three classes: the rich being in one, those who were moderately rich in another, and the poor in the third. The other six officials made a similar division of the women, except that beauty was the test in this case. Thus, the fairest were put into the first class, the less fair into the second class, and the least fair into the third class. The first class of the women were then allotted to the first class of the men, and so with regard to the other divisions. The council compelled the rich to pay a tax, which after the allotment was divided among the poor. The pairs being adjusted, and the marriages effected, great rejoicings and feasts at the public expense followed. Houses were prepared for the temporary and gratuitous use of the newly-married couples; and after about fifty days of festivity they returned to their own homes. Persons of great distinction were not subject to these regulations, but were allowed to marry when and whom they pleased.

In Japan polygamy and fornication are allowed, and fathers sell or hire out their daughters with legal formalities for limited terms. A man can, however, have only one lawful wife; the other wives are, in fact, legalized concubines, whose sons can not inherit. Wives are divorced and sent home for very trivial causes, and the husbands afterwards marry again as often as they please. A faithless wife is rare in Japan.

The relations and friends of both parties, and more particularly the women, arrange the match, which is no expense to the bride's father, as he does not give her a portion. Generally a mediator is employed to conduct the treaty. Parents affiance their children in infancy, and the marriage follows at an early age, until which time the husband and wife do not see each other. The result frequently is a want of affection, and the man either keeps concubines or frequents improper houses. A lucky day is selected for the

marriage, which is solemnized in the presence of a priest at the feet of some idol, generally the god of marriage.

In the eighteenth century a Japanese marriage was preceded and followed by many formalities, and was subject to numerous rules of etiquette. The bride was dressed in white, as a token that she was thenceforth dead to her parents; and the pillow of her bridal bed was placed towards the north for a similar sign, that being the position in which the dead were laid. When she left her parents' home a fire was lighted. The bride and bridegroom, with their respective retinues, went by different ways to the place of marriage, which was usually on a hill. The couple having met, went into a tent, and seated themselves one opposite the other. The parents of both parties stood behind the bride, and musicians ranged themselves behind the bridegroom; but all of them remained outside the tent. The ceremony consisted in the prayers and benedictions of the priest, and a formal kindling of bridal torches. The bride's torch was kindled at the altar, and the bridegoom's from hers; after which the pair were pronounced husband and wife amid acclamations of joy. The rites were concluded with the sacrifice of two oxen to the god of marriage. The bridegroom's house was highly decorated outside with flags and flowers. The bride's marriage presents always included a spinning-wheel, a loom, a distaff, flax, and the culinary utensils requisite in her kitchen. Upon her marriage she threw into the fire the dolls and toys which served to amuse her during her maidenhood. The nuptial rejoicings lasted for about eight days. The above are substantially the forms and ceremonies which are still common at a Japanese wedding. A widow in this country mourns her husband in white clothing, like the Chinese.

The archæology of marriage in India is curious, and the nuptial contract there is entered into with many ceremo-

nies. According to Hindú legend, Svetaketu abolished promiscuous intercourse, and instituted marriage. By the Hindú laws a girl may be married at eight years of age, or even earlier; and, if her father fail to give her a husband for three years after she is capable of being a parent, she is at liberty to choose one for herself. The parties to Indian marriages are usually children under ten years of age. These premature unions, instead of producing attachment, often cause early and lasting disagreements.

Men may marry women of the class below them, but on no account of those superior to their own. A man must not marry within six known degrees of relationship, nor with any woman whose family name, being the same as his own, shows her to be of the same race as himself. The marriage of equals is most recommended, for the first wife, at least; that of a Brahmin with a Súdra—that is, one of the lowest or servile class—is discouraged; and, as a first wife, it is positively forbidden. Marriage is indissoluble, and the parties are bound to preserve mutual fidelity.

From the few cases hereafter specified, in which the husband may take a second wife, it may be inferred, says Elphinstone, in his "History of India," from whom in part we gather these points of Hindú law, that with these exceptions he must have only one wife; but the marriage of widows is discouraged, if not prohibited, except in the case of Súdras. A wife who is barren for eight years, or she who has produced no male children in eleven, may be *superseded* by another wife. It appears, notwithstanding this expression, that the wife first married retains the highest rank in the family. Drunken and immoral wives, those who bear malice to their husbands, or are guilty of very great extravagance, may also be superseded. A wife who leaves her husband's house, or neglects him for a twelvemonth, without a cause, may be deserted altogether. A

man going abroad must leave a provision for his wife. The wife is bound to wait for her absent husband for eight years, if he be gone on religious duty; six, if in pursuit of knowledge or fame; and three, if for pleasure only. The practice of allowing a man to raise up issue to his brother, if he died without children, or even if, although still alive, he have no hopes of progeny, is reprobated, except for Súdras, or in case of a widow who has lost her husband before consummation.

Six forms of marriage are recognized as lawful. Of these, four only are allowed to Brahmins, which, although differing in minute particulars, all agree in insisting that the father shall give away his daughter without receiving a price. The remaining two forms are permitted to the military class alone, and are abundantly liberal, even with that limitation. One is when a soldier carries off a woman after a victory, and espouses her against her will; and the other, when consummation takes place by mutual consent, without any formal ceremony whatever. In the "Institutes" of Menu marriage by capture is mentioned as one of the forms of the nuptial ceremony used by the four classes in India. It is called Racshasa, and is described as "The seizure of a maiden by force from her house, while she weeps and calls for assistance, after her kinsmen and friends have been slain in battle or wounded, and their houses broken open." The form of capture is still in use among the Hindús, and in fact it is prescribed as a marriage ceremony in the "Sutras," in which it is provided, that at a certain important stage of the rites, a strong man and the bridegroom shall forcibly draw the bride, and make her sit down on a red ox skin.

Two sorts of marriage are forbidden; namely, when the father receives a nuptial present; and when the woman, from intoxication or other cause, has been incapable of giv-

ing a real consent to the union. The prohibition, so often repeated in Menu, against the receipt by the bride's father of any present from the bridegroom, is now more strictly observed than it was in his time. The point of honor in this respect is carried so far, that it is reckoned disgraceful to receive any assistance in after life from a son-in-law or brother-in-law.

It is indispensable that the bridegroom should come to the house of the father-in-law to sue for the bride, and the marriage must be performed there. At the visit of the suitor the ancient modes of hospitality are maintained, according to a prescribed form. The sort of entertainment still appears in the production of a cow to be killed for the feast; but the suitor now intercedes for her life, and she is turned loose at his request. In the case of princes, where the bride comes from another country, a temporary building is erected with great magnificence and expense, as a house for the bride's father; and in all cases the procession in which the bride is taken home after the marriage is as showy as the parties can afford. In Bengal these processions are particularly sumptuous, and marriages there have been known to cost lacs of rupees.

We now return to a consideration of the forms of Hindú marriages. Among people of equal class the ceremony is performed by joining hands; but a woman of the military class, marrying a Brahmin, holds an arrow in her hand; a Veisya woman, a whip; and a Súdra, the skirt of a mantle. Although, as we have before stated, six forms of marriage are lawful, only one of them is now in general use, the others being obsolete. This marriage is performed with many ceremonies, few of which are very interesting; among them are joining the hands of the bride and bridegroom, and tying them together with a blade of sacred grass; but the essential part of the ceremony is when the

bride makes seven steps, a particular text being repeated for each. When the seventh step is taken the marriage is indissoluble. This is a summary of the tedious proceedings, but in detail they are as follows:—

The bridegroom having been received by the father of the bride with various ceremonies, the bride has three vessels of water poured severally upon her head, during which ceremony prayers are pronounced. After which the bride's hand is placed in that of the bridegroom, both having been previously rubbed with some auspicious drug, and a matron binds them with a sacred grass amid music. The father of the bride then, bidding the attendant priests to begin their acclamations, pours water from a vessel containing grass upon the hands of the united pair, at the same time exclaiming, "God the Existent." After pronouncing the name and designations of the bridegroom, of the bride, and of himself, he says, "I give unto thee this damsel, adorned with jewels, and protected by the lord of creatures." The bridegroom replies, "Well be it;" after which he receives from the bride's father a piece of gold, recites an appropriate text, and addresses his affianced wife affectionately. A libation of water is then made, and the father of the bride ties a knot with the skirts of the mantles of the bride and bridegroom as a token of union.

The bridegroom next attires the bride, and performs a variety of ceremonies. Thus, going to the principal apartment in the house, he prepares a sacrificial fire, and hallows the implements; after which a friend of his, bearing a jar, walks round the fire, and stops on the south side of it; and another, after performing the same ceremony, places himself on the right of the first. The bridegroom then casts four double handfuls of rice, mixed with leaves of sami, into a flat basket, and placing near it a stone and muller which he has with much formality previously touched, he causes the

bride to be clothed with a new waistcloth and scarf, while he himself recites a variety of prayers. After which the bride goes to the western side of the fire, and recites a prayer while she steps on a mat made of grass covered with silk, and then seats herself down on the edge of the mat. The bridegroom makes six oblations of clarified butter, reciting a prayer with each. He then names the three worlds separately and conjointly, presenting oblations; and after making four or five oblations to the fire and to the moon, he raises up the bride, and, passing from her left to her right, he makes her join her hands in a hollow form.

The rice which was previously put into the basket being then taken up, and the stone which was laid near it being placed before the bride, she treads on it with the point of her right foot, while the bridegroom recites a prayer. He then pours on her hands a ladeful of clarified butter; another person gives her rice, then ladlefuls of butter are poured over it, whereupon she separates her hands and lets fall the rice on the fire, while texts are recited. She treads again on the stone, again makes oblations of rice, again a prayer is recited, again the walking round the fire is performed, and again four or five oblations are made with similar ceremonies and prayers. Then the bridegroom pours two ladlefuls of butter on the edge of the basket, and then rice out of it into the fire, saying a prayer.

The bride is now conducted to the bridegroom, and by him directed to step successively into seven circles while seven texts are repeated; as soon as she has made the seventh step the marriage is complete and irrevocable. The bridegroom then, in appropriate texts, addresses the bride and the spectators; after which his friend who stood near the fire, bearing a jar of water, advances to the spot where the seventh step has been completed, and, while a prayer is recited, he pours water on the heads of the bride and bride-

groom. The bridegroom then takes the bride's right hand in his and recites six texts; after which he sits down with her near the fire and makes oblations, at the same time naming severally and conjointly the three worlds.

On the evening of the same day, when the stars begin to appear, the bride sits down on a bull's hide of a red color, placed with the neck towards the east, and the hair upwards; and the bridegroom, sitting down beside her, makes oblations and names the three worlds as before. He then makes six other oblations, pouring each time some of the clarified butter on her head, and reciting prayers. They then rise up and contemplate the Polar star as an emblem of stability, and the matrons pour upon them water mixed with leaves, which has been placed upon an altar prepared for the purpose. The bridegroom again makes oblations and names the worlds, and then eats food prepared without salt, reciting prayers during the meal. When he has finished, the remainder is given to the bride.

During the three subsequent days the couple must remain in the house of the bride's father, abstain from salt, and live chastely and austerely, sleeping on the ground. On the fourth day the bridegroom conducts the bride to his own house, reciting a text when he gets into the carriage, and when they come to cross-roads. While he is conducting her into his house he chants a hymn, and then the matrons seat her on a bull's hide as before, and the bridegroom recites a prayer. A young male child is then placed in her lap, and roots of lotus or fruits are placed in his hand. The bridegroom then takes him up, and, after preparing a sacrificial fire with all the usual ceremonies, he makes eight different oblations with as many prayers. After which the bride salutes her father-in-law and the other relations of her husband. The bridegroom then prepares another sacrificial fire, and sitting down with the bride on his right side, makes

twenty further oblations with as many prayers, at the same time throwing the remainder of the consecrated butter into a jar of water, which is afterwards poured over the head of the bride. And this concludes the wearisome marriage ceremony.

The Brahmins have special customs in their nuptial ceremonies. When one of these people goes to demand a woman in marriage for his son, he pays much regard to presages, and if he meet with a sinister sign on his way he postpones his purpose. To hear a serpent named is a bad sign, but to see one is enough to make him abandon his object altogether. When a match has been arranged, a fortunate day is chosen for a meeting of the parties to perform the ceremony of betrothal. Upon that occasion the bride's father gives betel to the bridegroom's relations, and they present the same to the bride's friends. The marriage can take place only in certain months, and at certain hours. At the ceremony a fire is lighted and blessed by a Brahmin. The bridegroom throws three handfuls of rice on the bride's head, and she does the same to him. Afterwards her father clothes her in a festive dress and washes the bridegroom's feet, the bride's mother pouring out the water for that purpose. This done, the father takes his daughter's hand in his own, and, putting water and money into it, gives it to the bridegroom, and says that he delivers her up to him. The bridegroom then, with prayers and blessings, hangs round the bride's neck a tali, which is a ribbon with a golden head hanging to it. This is the most important and binding part of the ceremony, and when the ribbon is on the marriage is indissoluble. An entertainment, which lasts several days, is given by the bride's father to all parties; and while it continues the fire before mentioned is kept up, and alms are given to the poor. On the seventh day the couple go to the bridegroom's house generally by torchlight.

In India a rainy day is considered to be very unlucky for a wedding. The bride will, through straitened circumstances, be eventually reduced to "lick the hanri," an earthern cooking-vessel. The Veisyas test the prospects of a proposed marriage by divination. They melt down a gold coin, and if the metal appear of a shining color the sign is propitious; but if it be dull the omen is bad, and the match is abandoned.

In some parts of India widows sacrifice themselves on the funeral pile of their husbands, under the idea that by this self-immolation they display their conjugal affection, and that without concremation they can not be happy with their husbands in the other world. This barbarous custom is called Sattis, or, as it is commonly said, Suttee, and is of great antiquity, an instance of it having occurred three hundred years before the Christian era.

The pagans in the island of Goa, near Bombay, used to worship a naked statue, to which they brought their daughters when they wished them to be married, and prayed for husbands. The Christians living in the same island made solemn promises of marriage at the house of the bride in the presence of a witness, after which the bridegroom had the privilege of speaking to her, but only before a third person. Marriages were generally performed at noon. The parties proceeded to and from church with much show, each being led by two of his and her nearest relations, and attended by many friends, the men being on horseback, and the women in palanquins. On the way the procession was enlivened by music, and the crowd through which it passed threw flowers, scents, and comfits upon the couple. Only the nearest relations of the parties attended the feast at the bridegroom's house, the rest of the company amusing themselves by having various sports in front of the dwelling.

At Canara and Kunkan children are married at a very

early age, but only to persons of their own caste. Before the wedding several days are spent in feasting, dancing, and music. On the nuptial day the relations and guests meet at the bridegroom's house, where, all being seated on the ground, various ceremonies confirm the marriage, which is completed by the couple walking seven times round a fire.

The capture of women for wives prevailed among the aborigines of the Dekkan and in Afghanistan. The form of capture in marriage ceremonies is practised by the Khonds of Ganjam and Cullack, and of the hills of Orissa. M'Pherson, writing in 1842, tells us that a marriage being agreed upon by two of the latter people, a feast, to which the families of the parties equally contribute, is prepared at the dwelling of the bride; to this feast succeeds dancing and music. "When the night is far spent, the principals in the scene are raised by an uncle of each upon his shoulders, and borne through the dance. The burdens are suddenly exchanged, and the uncle of the youth disappears with the bride. The assembly divides into two parties; the friends of the bride endeavor to arrest, those of the bridegroom to cover, her flight, and men, women, and children mingle in mock conflict, which is often carried to great lengths."

Campbell, writing of Khondistan, in 1864, says: "On one occasion I heard loud cries proceeding from a village close at hand. Fearing some quarrel, I rode to the spot, and there I saw a man bearing away upon his back something enveloped in an ample covering of scarlet cloth; he was surrounded by twenty or thirty young fellows, and by them protected from the desperate attacks made upon him by a party of young women. On seeking an explanation of this novel scene, I was told that the man had just been married, and his precious burden was his blooming bride, whom he was conveying to his own village. Her youthful

friends—as, it appears, is the custom—were seeking to regain possession of her, and hurled stones and bamboos at the head of the devoted bridegroom, until he reached the confines of his own village. Then the tables were turned, and the bride was fairly won; and off her young friends scampered, screaming and laughing, but not relaxing their speed till they reached their own village." Among the Khonds intermarriage between persons of the same tribe is considered incestuous, and is punishable by death.

Among the Soligas, a people of India, in the Madras country, the symbol of capture obtains. Thus, when a girl consents to marry, the man runs away with her to some neighboring village, and they live there for a short time. They then return home, and give a feast to the people of their own village.

On the Malabar coast of India the higher castes marry when very young, and only to those of their own rank. In some of the lower castes the man is allowed to have only one wife, but a woman may have three husbands at one time, who mutually contribute towards the support of herself and her children. The marriages of the upper classes, contracted by mere boys and girls, are consummated as soon as they arrive at puberty. The nuptial ceremony is performed three times: namely, once when the couple are infants; secondly, when they are about eight years of age; and lastly, when they arrive at puberty. Between the first and second occasion they may see each other, but they may not do so between the second and third marriage. At the last ceremony the priest sprinkles on the bride and bridegroom rice as an emblem of fruitfulness.

In the seventeenth century at a Malabar marriage the bride and bridegroom were taken to the temple to be presented to the priests; after which fifteen days were spent in feasting, dancing, and singing, and even strangers were

welcome to the festivities, which were maintained at the husband's expense. The newly-married couple sat on a raised throne, decked with the richest clothes and all the jewels that they could obtain. Every night the bride was taken back to her home by women appointed to guard her. At the end of the fifteen days the couple were mounted on an elephant, and, followed by their train of friends and guests on foot, they marched about their neighborhood, and stopped at the houses of their respective relations, who presented sweetmeats to the company, and threw scents upon the elephant. Then they all went again to the temple, and thence to the bride's house, where the marriage was consummated.

At Malabar early in the present century the bride and bridegroom were seated upon a sort of throne, and jewels and flowers were placed upon the neck and head of the former. The latter's feet were washed with milk by a young relation, who also put a silver ring upon his toe; and the bridegroom, in return, put a gold ring upon his attendant's finger. A short prayer was then offered, and flowers were cast upon the couple's heads by several of their friends, each of whom pronounced a blessing upon them. The whole of the company then sprinkled themselves with a liquor made from sandal-wood, and betel-nut was distributed. The entire ceremony lasted about four hours, and was accompanied with music and dancing.

The Nairs of Malabar practise polygamy, and among these people it is the custom for one woman to have attached to her several men, with whom she cohabits according to rules. The Navis marry by tying thread round the neck of the woman.

The Banians, the ancient natives of the East Indies, married at seven years of age, because they considered the act of marriage to be one of the most blessed events. Parents

arranged the union, and they gave no portions, so that the weddings might not be mercenary. After an arrangement to marry, the bridegroom's friends sent messengers with presents to the bride's parents, accompanied with musicians, who played trumpets and drums, and sang songs in praise of the girl. Her parents sent back gifts in exchange, with like music and laudatory songs. Before the wedding the bridegroom published the intended event by going about in a procession, wearing a crown. On the following day the bride did a similar thing. The conjunction of the pair always took place at the going down of the sun, at which time a fire was lighted, and the couple were placed one on each side of it, as a token that their affection should burn ardently like a fire. A silken string was wound round both, as a sign of the bond of wedlock; after which a cloth was interposed between them, to suggest modesty before marriage. A priest then pronounced certain words, the cloth was removed, the string unloosed, and the pair were one.

At a marriage in Benares, in the East Indies, the man and woman went into a stream of water together, a priest being present. This official performed the ceremony of marriage by pouring water on a cow, and tying the couple together by their clothes. They then walked round the cow, and a few other forms completed the union.

The inhabitants of the Maldive Islands and Cambay marry by proxy, the men when they please, and the females by their parents at ten or twelve years of age, to the first men who ask for them. Orphan girls, and those who have lost their mothers, must wait until they have attained the age of fifteen years. A man may have three wives at one time, but no more, and he is obliged to give equal attention to all. He receives nothing with them, and is compelled to give them a dowry. He may leave a wife without her consent

at any time, but he must pay her a sum for her portion. When a marriage has been agreed on, two of the bride's nearest relations on her father's side go with the bridegroom before a priest, who, taking the bridegroom by the hand, asks him if he will marry the woman, and upon the agreed terms. The priest then asks the bride's representatives a similar question, and, after mutual assents, certain ceremonies are performed in the presence of witnesses. The parties then return to the bride's house, where feasting and music follow. Compliments and presents are made to the couple, and the bridegroom sends gifts to the priest who married him.

The aborigines of the island of Ceylon, who still survive in small numbers amid the recesses of the woods, are without any idea of marriage. Among the civilized natives men may marry as many wives as they please, and they generally take them at ten years of age. In this island marriage is of two kinds; namely, deega and beena, according as the wife goes to live in the house of her husband, or as he comes to live with her in or near her birth-place. Sometimes a deega married woman returns to her parents' house, and is there provided with a beena husband, who lives with her and her family. So, among the Kocch, a rude tribe in the hills of India, the husband on his marriage goes to live with the family of his wife, and all his property is made over to her. The Cingalese, like the Hindús, never give the younger in marriage before the first-born, a custom for which we find a parallel in Genesis xxix. 26. A bride's shoes are with natives of rank in Ceylon, and generally in the East, made of velvet richly ornamented with gold and silver, in which usage we may trace a similarity to that indicated by Solomon's Song vii. 1: "How beautiful are thy feet with shoes."

In Pegu, Siam, Bengal, Tanju, Candy, Cassan, Bisnajor, and other places in the East, polygamy is common, and little respect is paid to the marriage vows. The Candyans of the

lower and middle classes universally practise polygamy, and also lend their wives to their guests; but the chiefs are monogamists. The people of Bisnajor used to divorce their wives by laying a piece of iron upon their shoulders, which act set the women free.

In Siam, as in China, before a marriage contract is entered into the parents of both parties inform each other of the hour of the birth of the intended couple, and then soothsayers are consulted for the purpose of ascertaining whether a marriage would be happy. The parents who make a demand in marriage present betel to the opposite parents, who, if they consent, carry it in their mouths as a sign. The marriage ceremony is performed without a priest, but some days after the wedding holy water is thrown on the couple, and prayers of purification are offered. The marriage is celebrated by the bride's parents with dancing and singing by hired persons. All the guests who are invited must make presents.

Among the Burmese of Ava marriage is not contracted until the age of puberty, and the parents arrange it; nevertheless the nuptial engagement is prefaced with some personal acquaintance and plighted love. The contract is purely a civil one. Polygamy is prohibited, but concubinage is allowed. On the morning of the wedding day the bridegroom sends his wife some garments; a feast is given by her parents; and the formal contract is signed at their house. The couple eat out of the same dish, and taste and exchange with each other a mixture of tea leaves steeped in oil, which is the form of sealing all contracts.

The Malays, as an earnest of their nuptials, exchange a quantity of prepared areca, a hard nut.

The Brahmas, a religious sect in Bengal, celebrate their marriages without the many ceremonies in use by the Hindús. An auspicious day is chosen, and all the parties meet.

The bride's father is presented with honey and curds, a ring, and flowers sprinkled with sandal-wood dust. Clothes and ornaments are then given to the bride. The bridegroom is seated upon a carpet, with the bride in front of him. The priests seat themselves on high stools in front of the bride's father, and divine service is commenced by a hymn being chanted. Then followed invocations to the deity. After that, the bride's father, holding the right hands of the couple, says that he gives his daughter to the bridegroom, who, in reply, says that he accepts her. The father then gives the husband a coin, and seats the bride at the man's right hand side. He then ties the connubial knot with the corners of the garments of the pair. The priest delivers an exhortation, at the end of which the couple bow reverently. The guests are then presented with flower garlands, sprinkled with particles of sandal-wood, and the ceremony is at an end.

At Tonquin a man can not marry without the consent of his parents. That being given, they make presents to the girl's parents, who, by accepting the gifts, express their assent to the suit. A written contract, by which the parties mutually engage themselves, is the only form of marriage, no help of priest or civil functionary being necessary. On the day before the wedding, the bridegroom goes to the bride's house with presents, consisting of ornaments, money, and cooked food. On the following day the bride's friends conduct her to the bridegroom's house with all her effects, and a feast is given. Polygamy is allowed, and separation is easy, the chief incident in the annulling of a marriage being the breaking by the husband of a coin into two pieces, one of which he gives to the wife as a sign of her dismissal. It is noteworthy that this money dividing, which in Tonquin is a token of severance, was in England in olden times a solemn form of betrothal.

Early in the present century the purchase of a peasant wife at Jerm, near Badakshan, on the Indus river, cost twenty-five rupees; and the husband's entire outlay for wife, wardrobe, and household utensils, was only 5*l.* 14*s.*

Among the higher classes of the Neilgherry people, for example, the Rajahs, it was customary for the husband to leave the honor of his wife on the first night of his marriage to the Brahmin, whose duty it was to privately purify her from her past iniquities. At Samorin a man did not cohabit with his wife until after she had been delivered to the priest, who received her virtue as an oblation to the gods whom she worshipped. A similar practice of delivering the bride on her wedding night to a Brahmin prevailed also in Cochin China.

Among some of the common tribes at Neilgherry the men did not espouse separate wives, but several men who wanted to marry joined together and selected a woman, whom they all married; one agreeing to provide her with rice, another with clothes, another with oil for her head, and others with the rest of her requirements.

As further examples of the Eastern notions in regard to a woman's honor, we may add that among the Grooali people, in Kooloo, in Upper India, one woman cohabits with several men, who are often all brothers. The Keiaz, of the Paropamisan mountains, in India, lend their wives to their guests, as do also the people of Kamul. The Munniepores pawn their wives; the Ansarians have their wives in common; and the people of Martawan, of the tribe of Ansarians, let out their wives and daughters.

Among one tribe in Neilgherry it was the custom for the maids and bachelors who wished to get married to erect a hut inside an enclosed space of ground, with a thick fence round it, so that the women within the enclosure, and the men without, could not see each other. The females

then went into the hut, and the males thrust long sticks through the fence. Simultaneously the former came out of the hovel, and each one caught hold of a stick, the owner of which became her husband.

At Mocha, in the East Indies, marriage brokers were employed. A man selected a wife with their aid, and agreed on a price for her, and the term for which she was to be engaged. They then appeared before the Cadi, who entered their contract in a book. This temporary marriage was valid until the expiration of the term fixed, when it was at an end.

In the island of Celebes men were allowed to marry as many wives as they could keep. The bridegroom was obliged to obtain the consent of the parents on both sides to the marriage, and also to make a present to the bride's father. Early in the present century it was a custom for the bride's party to hold some impediment before the doorway to debar the entrance of the husband, until he made a gift of betel-nut. This custom is similar to one in use in England, called chaining. At supper the bride and bridegroom ate out of the same dish for the first time. The couple remained in their bedchamber for seven days after their marriage, and water was carried to them night and morning to enable them to purify themselves.

At Amboina, in the last century, the marriage ceremony principally consisted in throwing backwards and forwards an egg into the wide sleeves of the bride and bridegroom's outer garments. For several days after the wedding the couple were obliged to sit together in their bedchamber, looking solemnly upon the ground, before they consummated the marriage.

In one part of the East Indian Archipelago, reside a tribe of head-hunters, who are not allowed to marry until they have made room for their probable progeny by cut-

ting off the heads of some of those among whom they are living.

In Java the women are generally married at the age of puberty, and the men two or three years after that period. The courtship is conducted by the parents, and the couple are not allowed to interfere therein in any way. The father of the young man, when he has found a suitable lady for his son, waits upon her father and makes a proposal; whereupon a negotiation, which is chiefly conducted by women, commences. If the treaty be successful, it terminates in a betrothal, which always precedes a regular marriage. A trifling gift, generally a ring or a piece of cloth, is presented by the bridegroom to the bride as an earnest of their engagement, and this ceremony is called the binding.

Javanese marriages are of three kinds. The first being when the rank of the parties is equal, or when that of the husband is superior to that of the bride. The second when the rank of the wife is much superior to that of the bridegroom. And the third is a kind of imperfect marriage, or concubinage, which legitimatizes the offspring, but does not give them all the rights of wedlock. In the two first kinds of marriage, there is no difference in the ceremony itself, and in the last there is no ceremony at all, the marriage consisting in the parties living together. Men are allowed to have several wives, and as many concubines as they may please to keep.

After betrothal, a Javanese girl burns all her toys and childish trinkets, to evince her determination to become a housewife; and her friends congratulate her on her intended change, and make her presents to recompense her for her loss. Another portion of the ceremony consists in the bridegroom's friends visiting at the house of the bride's father, and presenting fruit and other eatables, the object being to give publicity to the intended nuptials. In common

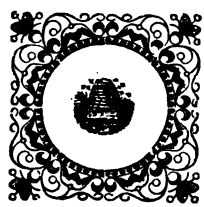
marriages, a price is always paid by the husband for his wife. The parties are married, and take vows according to the Mussulman ritual. Certain native ceremonies follow, and they all take place at the house of the bride's father. Part of the forms is a meeting of all the friends, guests, and servants, in front of the houses of the contracting couple, where guns are fired. Another ceremony is a grand public procession, to conduct the bridegroom to his bride's house. In this cavalcade are men with spears, fastened to poles, which others strike; drummers; sham soldiers, decked with peacocks' feathers and horses' tails, and armed with shields, darts and swords, who dance and combat; women carrying ornaments and household stuffs, as presents for the bride; and all the guests.

When the procession arrives at the house, the bride receives her husband, who conducts her to a seat of honor, where, as a token of sharing his future fortunes with her, he presents her with a little rice, and they eat from the same vessel. In some parts of Java, the bride, as a sign of her subjection, kneels and washes the feet of the bridegroom when he enters the house; and in other places, for the same reason, he treads upon a raw egg, and she wipes his foot. The wedding-feast is given at the bridegroom's house, to which place the couple are attended by all their friends in procession.

Among the people inhabiting the Teng'gar mountains, in Java, when a marriage has been agreed upon, the bride and bridegroom are united before the Dukun, or priest, at the bride's house. They bow with respect towards the south, then towards the fire-place, then towards the earth, and lastly towards the sky. While they are still bending in submission, the priest recites a prayer, and the bride washes the feet of the bridegroom. Their friends then make them presents, and the couple offer the betel leaf. At the feast

which follows, the priest again repeats prayers. The marriage is not consummated until the fifth day after the wedding. In some parts of Java, when a man marries a second or third wife, he is obliged to hold an ignited brand in his hand, on which the bride pours water from a vase to extinguish it.

Among the Maroons, living in the mountains of Jamaica, when a girl was of an age fitted for a wife, her parents killed a hog and made a feast, to which their neighbors were invited, and which was intended to give an opportunity to the young men to make an offer for the maiden. The marriage was attended with no religious or judicial ceremonies, the consent of the woman to live with the man being all that was required. That being obtained, gifts of clothes and trinkets were made to the bride, and frequently the bridegroom received presents of hogs, fowls, and other things from the relations of the bride, to whom, however, they were to be returned in case of a separation. Men were allowed to have as many wives as they could keep, but few had more than two.



CHAPTER V.

African Marriages.—At Sierra Leone.—Affiancing Custom.—Moorish Marriages in Africa.—Infant Betrothal.—Cloth Symbol.—Angola Marriages.—Hottentot Marriages.—Loango and Mpongme Marriages.—Karagne Marriages.—Uganda Marriages.--Congo Marriages.—Experimental Marriages.—Marriages in Canary Islands.—Fattening for Marriage.—Abyssinian Marriages.—Guinea Marriages.—Ethiopian Marriages.—Mexican Marriages.—Divination.—Fire Symbols.—Peruvian Marriages.—Carib Marriages.—Florida Marriages.—Cuba Marriages.—Brazilian Marriages.—Child Wife.—Stone-piercing.—Guiana Marriages.—Earning a Wife.—South American Marriages.—Wives on Trial.—Patagonian Marriages.—North American Marriages.—Tarrying.—Marriage en Chemise.—Ring Signs.—Australian Marriages.—Wife-capture.—The Trial of Spears.

A WRITER in the seventeenth century says that the negroes of Africa, particularly those of Sierra Leone, had a house devoted to the instruction of their daughters, who remained therein for one year under the care of some virtuous and learned old man. At the end of the year these girls were dressed in their best, and publicly assembled in the presence of their parents and of the marriageable young men of their town or village, before whom they danced. The men chose partners out of the number, whom, after giving presents to the fathers and also to the instructor, they led home and married.

Park relates, in his "Travels" into the interior of Africa, that one affiancing custom there was for a man to seat himself upon a mat by the threshold of his door, and for the woman to bring water in a calabash. Kneeling down before him, she asked him to wash his hands; and when he

had done this she drank the water as a token of her fidelity and love.

The same author describes a marriage among the Moors in Africa as follows: "In the evening the tabala, or large drum, was beat to announce a wedding. A great number of people of both sexes assembled. A woman was beating the drum, and the other women joining at times in chorus, by setting up a wild scream. Mr. Park soon retired, and having been asleep in his hut, was awakened by an old woman, who said she had brought him a present from the bride. She had a wooden bowl in her hand, and before Mr. Park was recovered from his surprise, discharged the contents full in his face. Finding it to be the same sort of holy water with which a Hottentot priest is said to sprinkle a newly-married couple (*vide* page 104), he supposed it to be a mischievous frolic, but was informed it was a nuptial benediction from the bride's own person, and which, on such occasions, is always received by the young unmarried Moors as a mark of distinguished favor. Such being the case, Mr. Park wiped his face, and sent his acknowledgments to the lady. The wedding drum continued to beat, and the women to sing all night. About nine in the morning the bride was brought in state from her mother's tent, attended by a number of women, who carried her tent (a present from the husband), some bearing up the poles, others holding by the strings, and marched singing until they came to the place appointed for her residence, where they pitched the tent. The husband followed with a number of men, leading four bullocks, which they tied to the tent-strings; and having killed another, and distributed the beef among the people, the ceremony closed."

Upon the coast of Africa in the present century the men of some tribes received their future wives when quite children, and brought them up at their own houses. Frequent-

ly, in order to connect families or tribes together in bonds of friendship, a female child was given to a man as soon as she was born, and when of full age she was formally delivered over to him. On the day appointed for the marriage, the bridegroom stationed relays of people on the road along which the bride was to be taken, with drink and other refreshments; and if these articles were not plentifully supplied the bride's attendants would not proceed with her. When they approached the bridegroom's village they halted, and were joined by his friends, who rejoiced noisily with shouts, firing of guns, and drinking. The bride was then taken upon the back of an old woman and covered over with a fine cloth, as from that time she was not allowed to be seen by any male person until after the consummation of her wedding. Mats were spread upon the ground so that the feet of the person who carried her might not touch the earth. In this manner she was carried to the bridegroom's house, attended by all the friends shouting and dancing. In the evening the bridegroom retired to her apartment, and if he found her to be unchaste he immediately left her, and her friends absconded from the house with howls of lamentation; but if he was satisfied, great rejoicings were made by them, and they carried tokens of her chastity in a wild procession through the streets. Polygamy was allowed, and men had the power to sell adulterous wives.

Another marriage cerêmony in Africa in the present century was as follows: The bride wore a short dress, which reached from the waist to the knees; her hair was decorated with feathers in imitation of a coronet; on her breast hung tastefully arranged rows of beads of various colors; and from her neck was suspended an ornament forming a cross. Attended by numerous female friends, she danced up and down the kraal, and meanwhile the old women sang in ad-

miration of her grace and attainments. After the preparatory ceremony, the bride approached the feet of the bridegroom, to whom she threw a few strings of beads. Then she danced to the middle of the kraal, and her attendants distributed a few beads to each of the company, and the old women made congratulatory speeches. A fat cow, intended for the wedding repast, was then slaughtered, and the bride and her female friends with great formality approached the bleeding animal, which they all touched. Her mother concluded the ceremony by placing a piece of cloth on the bride's breast to indicate that the matrimonial ties were intended to cover all her youthful follies, and that she had entered a state of indissoluble friendship which could not be cut asunder as cloth could be rent. The remainder of the day was spent in singing and dancing.

Upon the west coast of Africa, when a girl is of a marriageable age, she is conducted about the village by her friends in order to advertise the fact; and her hands and arms are adorned with gold trinkets as lures to the young men. A woman is invariably sold into matrimony, and sometimes as many as twenty dollars are given for her. The husband also makes presents of rum and tobacco to her parents. The marriage itself merely consists of a public proclamation, by means of which the parties are united. The wife is, in fact, the husband's slave, and if she should wish to divorce herself from him, she must pay him a price for the privilege, and she must also buy of him any of her children whom she may desire to have, inasmuch as they belong absolutely to him.

Livingstone, in his "Travels in South Africa," says that the men of Angola nearly always give a price for their wives. When a young woman is about to be married she is placed in a hut alone, and anointed with various unguents, and many incantations are employed in order to

secure her happiness and fruitfulness. Here, as almost everywhere in the South, the height of a woman's good fortune is to bear sons; and she will leave her husband altogether if she have daughters only. After some days the bride-elect is taken to another hut, and adorned with all the richest clothing and ornaments that her relations can obtain. She is then placed in a public situation, saluted respectfully, and the presents of her friends are put around her. After this she is taken to her husband's home, where she has a hut for herself, and becomes one of several wives, for polygamy is general. Dancing, drinking, and feasting follow, and are continued for several days. In case of separation the husband receives back from the wife's relations the price that he paid for her.

It is related of the Hottentots of Africa that at their nuptials the men sit down in one circle, and the women in another. The priest then enters the circle of the men and, without the use of any vessel, besprinkles the husband with a holy water supplied by nature to the priest; after which he proceeds to the bride and performs the same ceremony to her, going backwards and forwards from one to the other three times. While he is thus besprinkling them he repeats a prayer for the happiness of the couple.

Among the negroes of Loango marriage was almost unknown, concubinage being the rule; but after an agreement to marry, the girl appeared in public painted red, in order to show that she had been betrothed. After her marriage, which was celebrated with songs and dances, the pigment was washed off. The Mpongmes, an African tribe, lend their wives.

Lord Kames says that among the inland negroes of Africa, "when the preliminaries of the marriage are adjusted, the bridegroom with a number of his companions set out at night, and surround the house of the bride, as if intend-

ing to carry her off by force; she and her female attendants pretending to make all possible resistance, cry aloud for help, but no person appears."

Speke, in his "Journal of the Discovery of the Source of the Nile," says that at Karague, "At night I was struck by surprise to see a long, noisy procession pass by where I sat, led by some men who carried on their shoulders a woman covered up in a blackened skin. On inquiry, however, I heard she was being taken to the hut of her espoused, where, bundling fashion, she would be put to bed; but it is only with virgins they take so much trouble."

In the same work Speke says: "There are no such things as marriages in Uganda: there are no ceremonies attached to it. If any Mkungu possessed of a pretty daughter committed an offence, he might give her to the king as a peace-offering; if any neighboring king had a pretty daughter, and the king of Uganda wanted her, she might be demanded as a fitting tribute. The Wakungu in Uganda are supplied with women by the king, according to their merits, from seizures in battle abroad, or seizures from refractory officers at home."

Among the lower classes of Congo, when a girl is marriageable, her parents enclose her in a tent for about a month, where she receives the addresses and presents of different suitors. At the end of the time she selects one who best suits her taste; and, in order that the couple may become well acquainted with each other, they live together on trial for two or three years, at the end of which time, if they have agreed, they marry; if not, they separate. After selection, the friends of the man send a present of palm wine to the girl's parents, who, by accepting it, express their approval of his suit. Whereupon he takes the girl home to live with him experimentally.

It is related that in the Canary Islands, in past times, be-

fore a girl's marriage she was set apart for thirty days, during which time she was fed upon milk and other nourishing things in order to fatten her, the popular belief being that a lean woman was less capable of becoming a mother than a fat one.

The semi-Christians in Abyssinia in the seventeenth century had several wives, and each one was entitled to a dowry. The bride and bridegroom, having proceeded to the church, were seated on a kind of couch outside, opposite the chief entrance, and three priests walked round them three times with a cross and censer, singing as they did so. They then laid their hands upon the heads of both parties, and cut off some of their hair, and, steeping it in water and honey, placed that of the bride upon the bridegroom's head, and that of the bridegroom upon the bride's head. They then sprinkled the couple with holy water, crowned, and incensed them, and gave them the communion and a blessing. The ceremony was followed by a feast. The pair were shut up for a month afterwards, and the bride covered her face with a black veil for six weeks.

Other marriage customs also prevail in Abyssinia. Thus a man, when he has resolved to marry, sends some person to the woman's father to ask for her. If the demand be granted, a meeting at the bride's house is convened, and an oath to maintain due fidelity is reciprocally taken. The bride's father then presents her fortune to the bridegroom, who is obliged to find a surety for the same in case thereafter he should dismiss his wife, divorce being allowed, and not be able to restore her portion. The bridegroom is, moreover, obliged to give an equivalent, which also is secured by a surety. On the wedding day the man renews his oaths, and his surety confirms the bond. When this has been done, the bridegroom, probably as a symbol of capture, takes the bride upon his shoulders, and carries her

to his house if it be near, but if at a distance he carries her only round her own house, and then puts her down inside it. After this a feast is given, and, that being ended, the bride is mounted on a mule and taken to her future home. When the parties have lived together for an appointed period, generally twenty or thirty days, they both go to church and declare before the priest that they are husband and wife, and receive the sacrament of mass. The peasantry do not generally finish the ceremony by going to church, but are content to marry without; or, if a priest be living near, he sprinkles them with holy water and repeats a prayer. In fact, in Abyssinia at the present time civil marriages have almost superseded the solemn unions by the church. The husband binds himself by agreement to pay a stipulated number of cows and dresses to his wife, and then the parties live together in marital relationship; but not infrequently they separate after the lapse of several months or years. At the wedding feast the guests consume almost incredible quantities of beef and intoxicating drinks.

A woman convicted of adultery in Abyssinia was formerly punished by having her head shaved, and being deprived of her possessions and expelled in a mean dress from her husband's house, only a needle being given to her to enable her to get a living. Women were also slightly punished for their husband's infidelity, on the ground that it was probably caused by their own fault. Marriage being usually a mere contract by which both parties agreed to join themselves only so long as might be mutually agreeable, divorce was common and easily effected. Bruce relates that he met a lady in a room in this country with six men who had all stood in conjugal relationship to her successively, and none of whom had any claims upon her then.

In Guinea the fathers selected wives for their sons, and

compelled them to marry, although they had never before seen their intended wives. Fathers did not give their sons any thing upon their marriage, and the relations of the bride gave her only sufficient to cover the expenses of the wedding feast. The bride swore before witnesses that she would be faithful to her husband, but he was not required to make a similar vow. If after marriage a man became wealthy enough to maintain a second wife, he was at liberty to take one with the consent of the first, for which he was compelled to pay her a large sum of money.

The inhabitants of Lower Ethiopia have as many wives as they can support, and they do not allow a woman to marry after a certain age. In Zocotara polygamy also prevails, and the men change their wives at pleasure by taking them into a public place and there disposing of them. In Eastern Ethiopia marriage was a mere matter of purchase and sale, and was subject to a superstition which required that the bridegroom should meet with a man who was strong enough to carry him on his back to the house of the bride without halting. Should the man stop by the way the wedding did not take place on that day, but was deferred to some future period.

Among the Mexicans in the seventeenth and eighteenth centuries the parents arranged and settled the marriages of their children, who had little control over the matter. Before the complete selection of a wife the parents of the young man consulted a diviner, and if he pronounced her to be inauspicious, another maiden was sought for. If, on the contrary, the augury predicted happiness, the girl was demanded of her parents through the medium of certain women called Solicitors. These women went the first time at midnight, carrying presents to the girl's parents, of whom they asked her in marriage. According to usual custom this request was always refused on the first occasion,

but in a few days afterwards the women went again and used further arguments and entreaties. The parents then took time to consider the matter, and in a day or two they sent an answer.

Assuming the reply to be in the affirmative, on the wedding day they conducted the maiden, attended by a large company and by musicians, to the house of her intended husband's father. The bridegroom and his father and mother received her at the entrance to the house with four torches borne by as many women. Upon meeting, the bride and bridegroom offered incense to each other, and then the latter, taking the former's hand, led her inside, and both of them sat down on a mat that was spread in the middle of a chamber close to a fire, which was regarded as a mediator in all disputes between a husband and wife. The priest then tied the bride's gown, or the lower part of her long veil, and the bridegroom's mantle together, which ceremony was the material part of the contract. The bride then walked seven times round the fire, preceded by the priest, and afterwards returned to the mat near to it, where she and her husband again sat down. They then offered copal to their gods, and also exchanged presents. Sometimes the couple met at the Temple, where the priest tied their garments together; and he then walked with them to the bride's house, they being still bound, where the ceremonies above mentioned took place. A feast followed the marriage. During the next four days the couple remained in their chamber praying and fasting, leaving it only upon absolute necessity, and to burn incense and make oblations. The marriage was not consummated until after these four days had expired.

In some parts of Mexico, besides adopting the ceremony of tying the pair together by their garments, the priest cut off pieces of the couple's hair, and the bridegroom carried the bride for a short time upon his back. And in

other parts when a man wished to be married he went to the Temple, where the priests cut off some of his hair before an idol, and then, pointing him out to the people, they stated that he wanted a wife. He was obliged to take the first woman whom he afterwards met, as she was assumed to be sent from heaven to him.

The pagans of Peru had several wives, but only the first reigned supreme, and she was entitled to deference from the others. She alone wore mourning clothes upon her husband's death, and this she did for twelve months, during which time she could not marry again. When a man wished to marry he went to the woman's house, and with her father's consent put on her foot a particular kind of shoe, in which he led her to his home. If she were a virgin the shoe was of wool, and if she were a widow it was of rush.

The Caribs, who inhabited the islands of the coast of Peru, observed nearly the same matrimonial customs as the people on the mainland, with this addition, that on the wedding day, and for several days afterwards, they took their wives, with many noisy attendants, into the woods to hunt and kill.

The common people of Florida were allowed only one wife, while the nobility had several wives; but the first one exercised authority over the others, and her sons alone inherited the husband's property.

The married people of Cuba separated for very trivial causes, and at pleasure, the wife having an equal right with her husband to divorce herself.

In Paria polygamy was common; but the first wife commanded the others. Husbands had the privilege of turning off their partners when they grew old, and of taking young ones instead.

The natives of Brazil practised polygamy, and married

any of their relations not of the first degree. Parents promised their sons in marriage while still children, and when they attained the proper age they were compelled to perform the contract. Girls were married at a very early age. An instance of this occurred in 1853, when a Brazilian, travelling from his own country to England with his wife, applied to pay reduced passage money for her, she being under twelve years of age. Divorce on either side was very easy in Brazil, the mere wish for it being sufficient.

Among the Portuguese in Rio de Janeiro a wife's portion was usually made up in slaves, and if a husband received six slaves with his partner he reckoned them to be a good fortune.

It is said that in Venezuela, when a young man asks for the hand of a young girl, her father gives him a very hard stone to pierce. This task takes a long time, and when it has been accomplished the suitor's request is granted, and the damsel is delivered over to him.

The natives of Santa Cruz had many wives. While a girl was yet an infant her parents selected a husband for her, who generally was related to her after the second degree. The parents' selection was indicated to the man by the presentation to him of a bow, arrows, and a spade. If he received them he was taken to the home of his father-in-law elect, where he was taught how to look after the interests of his bride until she arrived at puberty. When a man desired to have a wife he presented the parents of the selected woman with a bundle of sticks. If it was received his suit was accepted, and her home was thenceforth free to him. Soon after a woman was married she made two shrouds, one for herself, and the other for her husband.

In Guiana or New Andalusia the pagan natives of the upper class had many wives, but the common people had

only one. The first wife was head of all the subsequent ones. A Guiana Indian who was a good fighter or huntsman was held in high reputation, and there were many rivals for his affection. The women who wished to marry him offered him drink and firewood. If he refused to accept them it was a token that he rejected the giver; but if, on the contrary, he took them, a marriage was concluded, and the woman entered upon the management of his household forthwith.

Fitzroy, writing of the natives of Tierra del Fuego in 1839, says: "As soon as a youth is able to maintain a wife by his exertions in fishing or bird-catching, he obtains the consent of her relations, and does some piece of work, such as helping to make a canoe, or prepare seal-skins, &c., for her parents. Having built or stolen a canoe for himself, he watches for an opportunity, and carries off his bride. If she is unwilling she hides herself in the woods, until her admirer is heartily tired of looking for her, and gives up the pursuit; but this seldom happens."

As a general rule among the natives of South America, no man could marry in his own tribe, nor a woman whose family name was the same as his own, under pain of death. Among the Choctaws there were two great divisions, each of which was subdivided into four clans, and no man could marry in any of the four clans belonging to his division. The restriction among the Cherokees, the Creeks, and the Natches, did not extend beyond the clan to which the man belonged. An Iroquois man could not take to wife a woman of his own tribe.

The Ottomaques of South America always united a young man to an old woman, or a young woman to an old man, the reason being that the discretion of the elder might curb the impetuosity of the younger.

The Guichola Indians of the same country took their

wives upon trial, and if after a definite time the parties suited each other they were married by a priest, who upon certain occasions travelled round the country to perform the nuptial ceremony, which consisted of a benediction and the joining of hands, and to christen the children born during the experimental unions of their parents. A woman who did not give satisfaction might be returned to her parents, and although she had been thus discarded, she was generally taken again upon trial by some other man, and ultimately got married. This custom was very similar to one in use by the Danes and Scots, called hand-fasting, which we shall describe hereafter.

With some South American Indians a virgin was not chosen for a wife, virginity being regarded as a sign that the woman had not the art of making herself pleasing to men, and she was therefore to be avoided.

In South America, at Magellan's Straits, in the seventeenth century, a man demanded a woman for his wife in a full assembly. If her parents consented, he took her home without further ceremony. On the next day the company met and had a feast, after which the husband received his wife's portion. A woman was compelled to remain always in her husband's sight, and if she were false to him he sent her back to her parents, who shaved her head as a punishment.

Bourne, in his "Life among the Giants of Patagonia," in 1848, says that "without the chief's consent no marriage was permitted; in his judgment, no Indian who was not an accomplished rogue, particularly in the horse-stealing line, an expert hunter, able to provide plenty of meat and grease, was fit to have a wife. . . . It appeared that the possession of two horses—one for himself and one for his intended—was regarded as the proper outfit in a matrimonial adventure. . . . Due sanction having been given

by the supreme authority, the bridegroom takes home his bride for better or worse, without any of the festivity which graces similar occasions elsewhere."

The Indians who inhabited some of the settlements in North America generally had only one wife, but more than one was permitted. Their marriages were celebrated with music, dancing, and vocal praises of the newly-married couple. Of this we have an example in Longfellow's "Song of Hiawatha," a legend of the North American Indians, in which is an account of the hero's wedding feast, which was accompanied with dancing, love-songs, and tales of strange adventure. In some Indian marriages a red substance was placed by the bridegroom on the bride's head, and mutual presents were given. These people accorded to the squaws whose husbands had been killed in battle, the privilege of selecting a successor from the prisoners of the enemy who were about to be tortured. Among the Mantuanos, in Columbia, women sometimes married at the age of twelve years, and men at sixteen, and usually the couple's united ages did not reach thirty. A faithless wife in North America was punishable with death, but spinsters were freely allowed to disregard the rules of virtue.

In 1695 the local authorities of Eastham, in Massachusetts, voted that every unmarried man in the township should kill six blackbirds or three crows yearly while he remained single, and that, as a penalty for not obeying the order, he should not get married until he had destroyed the requisite number in arrear. In 1756 the Assembly of Maryland laid a tax of five shillings a year upon all bachelors above twenty-five years of age, who were possessed of one hundred pounds; and of twenty shillings a year upon all bachelors and widowers, without children, who were above that age and possessed of three hundred pounds.

Burnaby, in his "Travels in North America," in the last century, says that the lower orders of the Anglo-Americans adopted a style of courtship called Tarrying, which was as follows:—When a man was enamored of a maiden he proposed for her to her parents, and if they had no objection to him, they allowed him to "tarry" with her one night, in order to give him an opportunity to court her. The couple got into bed together, still wearing their under garments, so as to prevent a scandal. If they agreed they got married, if otherwise they parted. The tarrying was generally conducted without any improprieties.

Kalm, in his "Travels in North America," about 1747, says that when a poor widow, whose late husband had died in debt, married again, she went to the church wearing only her chemise, by which means she and her new husband were both relieved from all liability in respect of such debt; and Kalm says that marriages of this kind often took place. In England, from early times until the present, a notion prevailed that if a man married a woman in her shift only, he was not liable to any debts which she might have contracted. This was a vulgar error, founded probably on the legal maxim that a husband is liable to his wife's debts because he upon marriage acquired an absolute interest in her personal estate; the unlearned deduction being that if the wife had no estate the husband would not incur any liability.

Instances of marriage *en chemise* have actually occurred in England. Thus, the register books of a village in Wilts, under date 1714, contain an entry of the marriage of a woman "in her smock, without any clothes or head gier on." At Ulcomb, in Kent, in 1725, a woman was married in her chemise. At Whitehaven, in 1766, a woman stripped herself to her shift in the church, and in that condition she stood at the altar and was married. In Lincoln-

shire, between 1838 and 1844, a woman was married enveloped only in a sheet. And not many years back a similar marriage took place; the clergyman, finding nothing in the Rubric about the woman's dress, thought he could not refuse to marry her in her chemise only. At Kirton-in-Lindsey there was a popular belief that the woman must be actually nude when she left her residence for that of her intended husband, in order to relieve him from her debts; and a case of this kind occurred. The woman left her house from a bedroom window stark naked, and put on her clothes as she stood upon the top of the ladder by which she accomplished her descent. The notion of a marriage in a chemisè was prevalent at Cottenham, in Cambridgeshire, recently.

In the states of America marriage is frequently performed by a civil functionary, just as the ceremony was performed in England in the time of Cromwell by a justice of the peace.

The primitive Moravians, many of whom settled in America, were not allowed to choose husbands and wives for themselves, as each marriage was believed to be the result of special divine appointment. A brother of the community wishing to marry, laid his wish before the society, who cast or drew a lot from the list of marriageable sisters. The parties generally accepted the decision, but the sister thus chosen had a right to refuse if she objected to her proposed husband. Persons who had never seen each other were sometimes married, as brothers on distant missions wrote to the society for wives, stating qualifications, and they accepted such as were sent to them. A story is told of a missionary brother who, being a widower, wrote to the community to find him another wife; and he desired that she might be short and stout in person, because his late wife had left many good clothes, which he did not wish

to have wasted. Happily a sister who proved to be of the required size was found and sent to him. No member was allowed to marry except in the society; after the betrothal of a brother and sister no private interviews were allowed between them.

A book called "Love's Telegraph" gives the following as modern American customs:—"If a gentleman wishes to make known his desire to be married, he wears a ring on the first finger of the left hand; if engaged, on the second; if married, on the third; and on the little finger if he is a determined old bachelor. The same rule applies to the ladies. A ring worn on the first finger is a silent advertisement for a husband; on the second, a token of engagement; the third, matrimony; and the little finger, the gentle intimation of the wish to die an old maid."

In New Zealand, and the Fejee and other islands of the Pacific, the custom of capture of women for wives has prevailed from the earliest times of the known history of those places. The native Australians also practised the system of capturing their brides, and their primitive songs make frequent allusion to the custom. Turnbull, writing in 1805, says that among the Australians, when a man saw a woman whom he liked, he told her to follow him, and if she refused, he forced her to accompany him by blows, ending by knocking her down and carrying her off. Sir George Grey, writing in 1841, of the North-Western Australians, says:—"Even supposing a woman to give no encouragement to her admirers, many plots are always laid to carry her off, and in the encounters which result from these, she is almost certain to receive some violent injury, for each of the combatants orders her to follow him, and in the event of her refusing, throws a spear at her. The early life of a young woman at all celebrated for beauty is generally one continued series of captivity to different masters, of ghast-

ly wounds, of wanderings in strange families, of rapid flights, of bad treatment from other females, amongst whom she is brought a stranger by her captor; and rarely do you see a form of unusual grace and elegance, but it is marked and scarred by the furrows of old wounds; and many a female thus wanders several hundred miles from the home of her infancy, being carried off successively to distant and more distant points."

A writer in 1864 says of the Australian blacks:—"Courtship, as the precursor to marriage, is unknown amongst them. When a young warrior is desirous of procuring a wife, he generally obtains one by giving in exchange for her a sister, or some other female relative of his own; but if there should happen to be no eligible damsel disengaged in the tribe to which he belongs, then he hovers round the encampment of some other blacks until he gets an opportunity of seizing one of their cubras, whom perhaps he has seen and admired when attending one of the grand corroborries. His mode of paying his addresses is simple and efficacious. With a blow of his nulla-nulla (war-club) he stuns the object of his 'affections,' and drags her insensible body away to some retired spot, whence, as soon as she recovers her senses, he brings her home to his own gunyah in triumph. Sometimes two join in an expedition for the same purpose, and then for several days they watch the movements of their intended victims, using the utmost skill in concealing their presence. When they have obtained the knowledge they require, they wait for a dark, windy night; then quite naked, and carrying only their long 'jag-spears,' they crawl stealthily through the bush until they reach the immediate vicinity of the camp-fires, in front of which the girls they are in search of are sleeping. Slowly and silently, they creep close enough to distinguish the figure of one of those cubras; then one of the intruders

stretches out his spear, and inserts its barbed point amongst her thick flowing locks; turning the spear slowly round, some of her hair speedily becomes entangled with it; then, with a sudden jerk, she is aroused from her slumber, and as her eyes open, she feels the sharp point of another weapon pressed against her throat. She neither faints nor screams; she knows well that the slightest attempt at escape or alarm will cause her instant death, so, like a sensible woman, she makes a virtue of necessity, and, rising silently, she follows her captors. They lead her away to a considerable distance, tie her to a tree, and return to ensnare their other victim in like manner. Then, when they have accomplished their design, they hurry off to their own camp, where they are received with universal applause, and highly honored for their gallant exploit. Occasionally an alarm is given, but even then the wife-stealers easily escape amidst the confusiou, to renew their attempt at some future period. When a distinguished warrior carries off a bride from a strange tribe, he will frequently volunteer to undergo 'the trial of spears,' in order to prevent the necessity of his people going to war in his defence; then both the tribes meet, and ten of their smartest and strongest young men are picked out by the aggrieved party. These are each provided with three reed-spears, and a wommera, or throwing-stick; and the offender, armed only with his heiliman (a bark shield eighteen inches long by six wide), is led out in front, and placed at the distance of forty yards. Then, at a given signal, the thirty spears are launched at him in rapid succession; these he receives and parries with his shield, and so skilful are the blacks in the use of their own weapons, that very seldom is any wound inflicted. Having successfully passed through this ordeal, the warrior is considered to have fairly earned his cubra, and to have atoned for his offence in carrying her off; so the ceremony

generally concludes by the two tribes feasting together in perfect harmony."

The native Australian women are all usually betrothed immediately after birth to men of a different tribe to their own; so that all women are wives: and the stealing of them leads to continual warfare between the clans. No woman can be betrothed to a man of her own stock.

CHAPTER VI.

Turkish Marriages.—Russian Marriages.—Hop and other Symbols.—Peasants' Marriages on the Caspian and Black Seas.—Marriage Fair.—Tartar Marriages.—Kalmuck Marriages.—Wife-capture.—Mongol Marriages.—Marriage to the Dead.—Ostiack Marriages.—Toorkoman Marriages.—Polish Marriages.—Symbolical Bouquet.—Hungarian Marriages.—Marriages at Bosnia.—In Wallachia and Moldavia.—Scandinavian Marriages.—Swedish and Danish Marriages.—Superstitions and Charms.—Norwegian Marriages.—A Bryllup.—Icelandic Marriages.—Large Rings.—Finland Marriages.—Health-drinking.—Knife Sign.—The Week of the Breeches.—Kamtchatkadale Marriages.—Earning and Capturing a Wife.—Lapland Marriages.—Lovers' Wine.—Esquimaux Marriages.—Tibet Marriages.—Brother's Wife.—Marriages among the Dyaks of Borneo.

IN Turkey, by authority of the Koran, the Sultan is allowed seven wives, and every other Mussulman four, and as many female slaves as they please; but in the present day few men have more than one wife each. Polygamy is almost confined to the very wealthy, and is by no means general even among them, probably because a plurality of wives produces a plurality of expenses. The slaves are free when they have had a son, nor can their masters sell them, but they may give them away. All their priests may marry except the dervishes, who are prohibited from so doing. The Turks can divorce their wives very easily, and are allowed to marry near relations, on the principle that a double tie makes the friendship stronger.

Marriage is a mere civil contract, and the ceremony is performed before a Cadi, or magistrate. It derives its validity from his authority and registration. It is solemnized

before him, not by the parties themselves, as neither the bride nor any other female attends the ceremony, but the contract is executed by proxies, and signed by witnesses.

In the seventeenth century the forms were as follows:— When a man wished to marry, his relations met those of the intended bride, and the dowry which he was to give her was agreed upon. Afterwards he sent the lady's father the stipulated sum of money, in order that a portion of it might be expended in the purchase of clothes and furniture. The balance remained in the hands of the father, without whose consent the husband could not in any way dispose of it. Most parents contributed to the expenses of their daughter's marriage, although it was not the custom for them to give her any considerable portion. All preparations for the marriage were left to the care of a friend of the bridegroom, called the Sagois.

The bride continued covered up for eight days before her marriage, and she was not allowed to be seen uncovered by her intended husband, or any of his relations. He meantime visited his friends, and invited them to the wedding. Those who were so invited sent their presents the day before that fixed for the ceremony. Always on the same day the bride was taken to a bath, her nearest relations walking before her with lighted torches in their hands, and she was carefully washed by several women. By means of a vegetable substance her hair, nails, palms, and heels were dyed red.

On the wedding day the bridegroom sent a present to the Cadi. The Sagois, accompanied by all the guests and many muscians, went to the bride's house, where they partook of a banquet. After that the lady's father took her by the hand and formally delivered her over to the Sagois, who then seated her upon horseback, and carried her to the bridegroom's house. All the guests followed, and the train

was augmented by vehicles carrying her furniture and effects. The bride rode with a veil over her face and an umbrella over her head, and she saluted all whom she met by bowing. She was accompanied by her servants and nurses, who made a great clamor in lamenting for the impending loss of her virginity. When she had reached her husband's house she dismounted, and was received by him, and he conducted her with the other women into a chamber distinct from that of the men. A supper and ball followed, after which the Sagois took the bride by the hand, led her to the bridegroom's chamber, and delivered her over to the eunuchs, who kept her in charge until her husband's arrival. When he came he took off her veil and other habiliments, she meanwhile pretending some resistance. On the following day she was again taken by her relations and servants to a bath, where she was again carefully washed.

A Moslem marriage is generally celebrated on the eve of Friday, the Moslem Sabbath, when the bridegroom goes with his male friends to the mosque to offer the prescribed prayers and observances, which being finished, he is conducted in state to the bride, and formally presented to her by some aged relative. The bride, as an indication of her servile condition, humbly waits upon him at the nuptial supper.

In Russia in modern times the father chose a husband for his daughter, and offered her to him with a portion. Parents in this country possess great authority over their children, by the force of ancient laws and established customs. If the chosen man signified his acceptance of the proposed woman, the fathers on both sides met and made a bargain. Sometimes a disinterested person negotiated and concluded the marriage treaty. Mutual inquiries were made respecting the bodily health of the couple, and in fact several females personally examined the bride to see if she had

any defects. The intended husband was not generally permitted to see his future bride until the day of, or the day before, the marriage.

On the evening of the wedding day, which was seldom appointed until a fortune-teller had been consulted, the bridegroom, attended by his friends, proceeded to the house of the bride, the priest who was to perform the ceremony riding on horseback before him. All the company sat down to a feast, at which the bride wore a veil, and a crown of gold or silver-gilt, lined with silk, her hair being unwreathed. The couple were separated from each other at the table by a curtain. The women sang and strewed hops upon the heads of the company, who also were showered with a mixture of fragments of satin and taffeta, small pieces of silver, hops, barley, and oats, which were all mingled together in a bowl. The parents of the couple exchanged rings, and a basketful of cheese and little loaves of bread were blessed by the priest before being taken to the church.

The bride was then conducted to the church, followed by the bridegroom and the priest. The couple stood upon a piece of crimson taffeta which was spread on the pavement. The priest then asked for and received oblations of bread, fish, pastry, and other things. He then gave the pair his benediction, and held over their heads the pictures of those saints whom they had chosen to be their patrons. After which, taking the right hand of the bridegroom and the left of the bride, he asked them three times whether they would consent to marry each other and always be loving and faithful. Being answered in the affirmative, the priest sang a psalm, while all the company took each other's hands and joined in a solemn dance. The priest then put a garland of rue or wormwood upon the heads of the couple, as a hint that some bitterness was to be expected in the married state. If, however, the man was a widower, or the woman a widow,

the wreath was placed upon their shoulders instead of on their heads. The priest then drank the couple's healths in wine out of a gilt wooden cup or glass, from which they drank likewise thrice. The vessel was then thrown upon the ground, broken, and trodden upon, while the bridegroom said words to the following effect: "Let them be so trampled upon and confounded who maliciously endeavor to create ill-will between us." In conclusion, all the company lighted wax tapers, and the women strewed linseed and hempseed upon the heads of the pair. The clerk also sprinkled on the bride's head a handful of hops, at the same time wishing she might be as fruitful as that plant, or, as one historian writing in 1679 says, have as many children as hops were thrown. Another man, having a sheepskin pelisse with the wool turned outwards, accompanied her, and wished that she might have as many children as the skin had hairs.

After the marriage ceremony it was customary for the women to take hold of the bride's dress and endeavor to pull her away from her husband; but she maintained so tight a grasp of him that all their endeavors were fruitless. The bride was then conducted home in a sledge by old women, she being closely veiled and attended by flambeau-bearers. The bridegroom rode on horseback, and was accompanied by young men. When they all had arrived home the pair were seated at table, and had bread and salt placed before them, but they ate nothing. Meanwhile boys and girls sang nuptial songs of coarse import. Old women conducted the bride to her chamber and put her to bed, at the same time exhorting her to be gentle and obedient. Afterwards young men led the bridegroom to the room with wax tapers in their hands. He then ordered his wife to pull off his boots, and she, getting out of bed and submissively bowing, complied with his command. In one of the boots was hidden a whip, and in the other a trinket. If

she first drew off the latter one it was accounted a good omen, but if the former, she got a stroke of the whip. The couple were allowed to be together for an hour or two, and then an old woman attended them to receive tokens of the bride's purity. After which the conductress braided the wife's hair, which hitherto had been hanging loose over her shoulders, and went to the parents to demand the dowry. The couple then sat down to supper together, part of the meal being a roast fowl, which the husband tore into pieces, throwing part of the same over his shoulder, and eating the remainder.

In the seventeenth century it was customary to make a bank of earth two or three feet high round the lower rooms in Russia, in order to keep them warm; but none of this earth was allowed to remain at the heads of a newly married pair, because no thought of mortality should enter their minds on the occasion. A man who took a second wife was forbidden to enter a church—he could go only to the porch of it; and whoever married a third time was excommunicated. Russian young men were formerly married in the presence of their fathers and grandfathers if living, and the sons continued even after marriage to reside in their fathers' houses, and submitted all their domestic concerns to the parental direction. They made good husbands, and treated their wives well so long as the latter pleased them; but when the reverse happened the wives were repudiated on very slight cause. In case of the wife being dismissed for barrenness, the husband might marry again in six weeks afterwards. Widows might marry a second time, but should they marry a third time their virtue was considered to be gone. Women were very obedient to their husbands, and patient under discipline. It was even a custom for wives to present their lords on their wedding day with a whip of their own making, as a token of submission.

Among the peasantry in South-Eastern Russia, on the shores of the Caspian and Black Seas, the affianced bride, on the evening before her wedding day, pays a visit to her master and to the principal inhabitants of the village, in the plain dress of her ordinary condition, consisting of a red cloth jacket falling as low as the knees, a very short white petticoat, fastened at the waist with a red woollen scarf, above which is an embroidered chemise. Her legs are bare, and on her feet she wears red or yellow leather boots. She is accompanied by other girls, who are attired in their best. In their hair they wear leaves and scarlet berries, and the tresses are sometimes plaited either like a crown or hanging on their shoulders. A necklace of pearls or coral, from which depend religious medals with imitation mosaic enamel paintings, is wound several times round their necks. At each house the betrothed kneels before the head of it, kisses his feet, and begs his pardon. He raises and kisses her, and gives her some trifling present, for which she in return offers a small roll of bread of a symbolic shape. On her return home all her hair is cut off, and thenceforth she must wear a kind of turban, being a woollen or linen shawl, which is rolled round her head, and is the distinctive mark of a married woman. It is usually presented by the husband. While the ceremony of her hair-cutting is proceeding she sings a simple song expressive of her regrets, and the old woman whose duty it is to roll the turban round her brow wishes her happiness, and gives her good advice. When the marriage is over the husband takes his wife to the inhabitants of the village, and shows them the change which has been effected in her head-gear.

At St. Petersburg it was long a custom to hold on Whit Sunday, in the Summer Garden, a fair of the women who wanted husbands. The females were dressed in their best, and carried in their hands silver spoons and the like, to

show their possessions. They were accompanied by their parents or friends, to keep order and arrange terms. The young men strolled about, and when they saw a girl whom they liked, they spoke to her custodians, and stated their own prospects and present property. If all proved to be satisfactory on both sides, the treaty ended in a marriage. Of late years this custom has much declined, and it is likely to fall into disuse.

The form of capture is observed in the marriages of the Kalmucks, the Nogay Tartars, the Mongols of the Ortous, in Tartary, the Kirghiz, the Circassians, and the people generally of the Caucasus. Among the Kalmucks, the Nogay Tartars, and the Kirghiz, the bride was prohibited from entering the home of her parents for one year after her marriage, a custom which no doubt was intended to give force to the other custom of capture. With all the three last-named people, as well as with the Circassians, it was common to buy wives, and where the parties could not agree about the price, the lady was carried off by force of arms. The man having once got her into his home, she was his wife by operation of law; and then her friends were compelled to come to terms about her purchase-money. De Hell, in his "Travels in the Steppes of the Caspian Sea," says, that in the marriages of the nobles among the Kalmucks the following forms are observed:—The price to be paid for the bride to her father having been settled, the bridegroom sets out on horseback, accompanied by the chief men of the tribe to which he belongs, to carry her off. "A sham resistance is always made by the people of her camp, in spite of which she fails not to be borne away on a richly caparisoned horse, with loud shouts and *feux de joie*." Dr. Clarke, in his "Travels," says:—"The ceremony of marriage among the Kalmucks is performed on horseback. A girl is first mounted, who rides off in full speed.

Her lover pursues; if he overtakes her she becomes his wife, and the marriage is consummated on the spot; after this she returns with him to his tent. But it sometimes happens that the woman does not wish to marry the person by whom she is pursued; in this case, she will not suffer him to overtake her. We were assured that no instance occurs of a Kalmuck girl being thus caught, unless she have a partiality to the pursuer. If she dislikes him, she rides, to use the language of English sportsmen, 'neck or nought,' until she has completely effected her escape, or until her pursuer's horse becomes exhausted, leaving her at liberty to return, and to be afterwards chased by some more favored admirer." This ride is not undertaken until after the price for the girl has been agreed between the would-be bridegroom and her friends, he thus having to pay for as well as to capture her. Bergman says that the necessity for the appearance of using violence in the taking of a wife by the Kalmucks, is satisfied by the act of putting the bride by force upon horseback, when she is about to be conducted to the bridegroom's home. It will be seen that each of these three accounts slightly differs from the others, probably because the customs vary among the numerous hordes; but it is clear that either actual or symbolical capture in marriage prevails among all.

Among the Mongols of the Ortous, in Tartary, marriage was a matter of sale and purchase, and for some time after the contract the bride remained with her family. Huc says that, the day having arrived, "the bridegroom sends early in the morning a deputation to fetch the girl who has been betrothed to him, or rather whom he has bought. When the envoys draw near, the relations and friends of the bride place themselves in a circle before the door, as if to oppose the departure of the bride, and then begins a feigned fight, which of course teminates in the bride being

carried off. She is placed on a horse, and having been thrice led round her paternal house, she is then taken at full gallop to the tent which has been prepared for the purpose, near the dwelling of her father-in-law. Meantime all the Tartars of the neighborhood, the relations and friends of both families, repair to the wedding-feast, and offer their presents to the newly-married pair."

The Monguls and Tartars used to bind or relate hostile tribes to each other, in case all the children of two families were dead, by marrying the deceased son of one to the deceased daughter of another. The imaginary tie thus formed by the matrimonial alliance of the dead was held in much superstitious veneration. The Monguls and Kalmucks in their choice of wives pay little regard to the degrees of consanguinity, and they generally choose young women.

Among the Ostiacs, a Tartar tribe, the lover sends a friend to the maiden's house to agree to the price to be paid for her; and, when the bargain has been made, her father contracts to deliver her up at the end of a specified time. During the interval the husband-elect must not see his bride, and when he visits her parents he must walk backwards into their house, and not look them in the face, even when speaking to them. An Ostiac, as a trial of his wife's honor, cuts a handful of hair off a bear's skin, and presents it to her. If she be virtuous she takes it without reluctance, but if she be inconstant she refuses to touch it; whereupon her husband sends her away. The superstition is that if she be faithless and yet touches the hair, the identical bear from whose hide it was taken will tear her in pieces, even although it be dead.

The people of Korea married at the age of eight or ten years. After her marriage the bride lived at her father-in-law's house. On the day of her wedding she and her re-

lations received the bridegroom and his friends at her father's house, and she was then conducted formally to her future home.

The Ckaratschai, living in the Caucasus, in general had each only one wife, but some had two or three, and they usually lived happily together. The bridegroom, if wealthy, sent a complete dress to his bride, who wore it when she was conducted to his house, which she was always at night. On the wedding day the bridegroom assembled his friends at his house, and the bride received her friends at her house, but only females were invited by her. In the evening the bridegroom's company fetched her, and conducted her to her future home. The festivities lasted several days. In general, the bridegroom's parents selected a wife for him, and until his nuptials he was not allowed to see his bride; and it was not decorous for him to sit down in the presence of her parents, or even to speak to them.

The Mantchu Tartars prohibit marriages between persons whose family names are different. In Caindu, Cascar (Turkistan Tartary), and in Cumana, as well as other places, wives were lent by their husbands. Turkistan men repudiate their wives easily, and re-marry frequently.

The Toorkomans, according to Fraser, "do not shut up their women, and, there being no restraint on the social intercourse between the sexes, as in most Mussulman countries, love-matches are common. A youth becomes acquainted with a girl; they are mutually attached, and agree to marry; but the young man does not dare to breathe his wishes to the parents of his beloved, for such is not etiquette, and would be resented as an insult. What does he do? He elopes with the girl and carries her to some neighboring obah, where, such is the custom, there is no doubt of a kind reception; and there the young couple live as man and wife for some six weeks, when the Reish-suffeeds, or

elders of the protecting obah, deem it time to talk over the matter with the parents. Accordingly they represent the wishes of the young couple, and, joined by the elders of the father's obah, endeavor to reconcile him to the union, promising on the part of the bridegroom a handsome bashlogue, or price, for his wife. In due time the consent is given, on which the bride returns to her father's house, where, strange to say, she is retained for six months or a year, and sometimes two years, according, as it appears, to her caprice or the parents' will, having no communication with her husband, unless by stealth. . . . Afterwards the marriage presents and price of the wife are interchanged, and she goes finally to live with her husband. . . . . Matches are also made occasionally by the parents themselves, with or without the intervention of the Reish-suffeeds, but the order and ceremonies of the nuptials are the same. There is a regular contract and a stipulated price; the young people are permitted to enjoy each other's society for a month or six weeks; and the bride then returns, as in the former case, to spend a year or more with her parents."

The ancient Poles before marriage did not inquire what a girl's portion was, but how many relations she had, it being the custom for all of them to give the bride something at her wedding. Sometimes the woman proposed a match through the medium of her relations, and this course was not thought to be discreditable. It was common for the women not to marry before they were twenty-four years of age, nor until they had wrought with their own hands cloth and garments for every one who attended their weddings. The bride was led to the church, wearing a high silver-gilt crown of large size, and preceded by her female friends in mantles and long red veils. She was made to walk three times round a fire, then to sit down, and to wash her feet. Her mouth was anointed with honey, and her eyes blind-

folded with a veil; and in this condition she was led to all the doors of the house, which she had to strike with her right foot. The visitors then threw wheat, rye, oats, barley, rice, and beans at the doors, as an omen that the wife would never want any of these grains if she continued to be devoted to her religion and to her domestic duties. The veil was then removed from her eyes, and the visitors sat down to a banquet, at which was eaten the flesh of no animal that had been gelt. This repast was followed by a dance. At night the bride's hair was cut off, and some of the women visitors wrapped her head in a white linen cloth, which style of head-dress she wore until she had given birth to a son. She was then taken to her bedchamber, and delivered over to the bridegroom, to whom were presented the testicles of a goat or bear, which he had to eat. The bed was sprinkled with water.

In Poland, parts of Prussia, Samogithia, Lithuania, Livonia, and Muscovy, the capture of women for wives was common in the sixteenth and seventeenth centuries. Olaus Magnus, writing in 1555, says that if the bridegroom's party succeeded in carrying off the lady, he obtained the consent of her parents, and then followed betrothal and marriage. In this case the consent and espousal came after the capture; usually the betrothal precedes the form of capture, except among savage nations, with whom the taking of the woman is not a mere relic or symbol, but an actual conquest by force or stratagem.

In Poland in the last century a girl at her betrothal had a skein of tangled silk given to her to unravel. A ring also was presented to her by her lover. After betrothal her friends went hunting, in order to bring good luck to the couple; and before the departure of the hunters the maiden was obliged to show her ankles to them. At the wedding the bride carried a bouquet of rosemary, in which

were placed a piece of money, bread, salt, and sugar. The three first articles signified that the pair should never want funds or food, and the last, that the marriage should be palatable to the end.

The Hungarians of the seventeenth century often betrothed their children while still in their cradles, and the marriages were consummated at the earliest possible time. These people would not marry a widow, considering it to be very unlucky; and if after marriage they discovered that their wives had been in love with any other man, all conjugal happiness was destroyed.

In Bosnia, near the Danube, young girls of the Mahomedan faith were permitted to walk about with their faces uncovered; and if a man inclined for matrimony fell in love with one of them as he passed along, he threw an embroidered handkerchief or some other article of his dress upon her head or neck. She then retired to her home, regarded herself as betrothed, and appeared no more in public.

In Wallachia and Moldavia a woman was often stolen away by force from the house of her relations, and taken to her captor's home, where she lived with him as his wife for some time. He then married her, but he afterwards had the power to send her adrift for the smallest offence.

In former years the marriage customs in Sweden were of a very barbarous character. It was beneath the dignity of a Scandinavian warrior, with whom monogamy was the rule, to court a woman's favor by gallantry and submission. He generally waited until she was on the way to her marriage with another man, when, collecting his followers, he fell upon the wedding party, and the stronger carried away the bride. The practice of always celebrating marriages at night much favored this almost invariable kind of hostile courtship. In the ancient church of Husaby, in Gothland, is still preserved a pile of lances into which were fitted

torches, and which were carried before the bridegroom in the old days for the double purpose of giving light and protection. It was the office of the bridegroom's men, or, as they were called, best men, a phrase which we still retain in our weddings, to carry these lances, and the strongest of the husband's friends were chosen for this duty.

In Sweden, Gothland, and Denmark, in modern times, three or four days before the marriage the bride was taken ceremoniously to a bath, attended by her female friends, some of whom carried in the procession vessels of beer or wine, and cinnamon, sugar, and cakes. After the lavation they all wore garlands of flowers, and the young women had supper and danced with the bride. On the wedding day the bride was attended to the church by persons carrying a great number of torches, from which hung little cords and silk ribbons of various colors. She had her pockets filled with bread, which she gave to the poor whom she met on her road to the church, a misfortune being averted by every piece that she so gave; but the recipient would not eat it, as by doing so he would have brought wretchedness upon himself.

The bridegroom sewed into his clothes various strong smelling herbs, such as garlic, chives, and rosemary, as antidotes against the evil power of trolls and sprites, of whom to this day the Swedes have much fear. The young-women guests always carried bouquets of rosemary and such like herbs to the wedding feast, and decked themselves with much jewelry, gold bells, grelots, chains, belts, and stomachers. The bridegroom on his wedding day would not stand near a closed gate, or where cross-roads met, for fear of ill-fortune. A prudent bride always at the altar put her right foot before that of the bridegroom, for then she would be master of him during their married life. She also studiously got the first sight of him before he could see her, be-

cause that preserved her influence over him. On the couple's return from the church they both visited the cowhouses and the stables, so that the cattle might therefore thrive and multiply.

Among the common people the parents and friends presented the bride with a pig, sheep, or cow; and the bridegroom with a colt, dog, cat, or goose. Among the wealthier class the couple sat on a raised platform under a canopy of silk on their wedding day, and their presents, consisting of plate, jewels, and money, were arranged on a silk-covered bench before them. In pagan days, when Rolf married King Erik's daughter, the king and queen sat throned while their courtiers passed in front of them, and offered gifts of oxen, cows, sheep, swine, sucking-pigs, geese, and cats. A shield, sword, and axe were among the bride's wedding outfit, that she might, if necessary, defend herself from her husband's blows. Loccenius tells us that penny-weddings, or, as the Scotch call them, penny-bridals, were common in Sweden from a very early period. Both in Sweden and in Denmark no marriage took place without a wedding feast, which was a most important part of the ceremony.

An ancient legendary Danish ballad, called the "Buried Mother," which is a universal favorite throughout Scandinavia, suggests that Norse brides were taken to their husbands' homes in gilded wagons. Thus:

> "He won his bride, and home she came,
> A grim and harsh ill-favor'd dame.
> When from her gilded wain she stepp'd,
> The seven poor children stood and wept."

In former days, as now, the marriages of the peasantry in Norway were conducted with many gay ceremonies, and in every parish was kept a set of ornaments, including a showy coronet and girdle for the temporary use of poor

brides. In the Museum of National Antiquities at Copenhagen are several sets of such bridal decorations, which were formerly used in Denmark. The Norwegian country folk wore also a crown of gilded stiff paper, as a symbol of chastity, and if a woman was unworthy to wear it, her neighbors sometimes tore it from her head.

Both in Norway and in Sweden the marriages were celebrated on Sunday, and the guests assembled on the day before. The night was spent in feasting and dancing, with noisy music; and the festivities were continued for two or three days, a sober bridal being almost unknown. As many of the guests as could be accommodated slept in the bridegroom's house, and the rest were lodged among the neighbors, to be in readiness for the renewals of the merry-making. Notwithstanding that the wedding day was Sunday, the party was accompanied to church with fiddlers and drummers. The journey to church was taken in summer on horseback, and in winter in sledges; and sometimes on boats on the lakes of the country. The priest who officiated was usually presented with one or more bladders filled with a highly-seasoned mince of different kinds of meat, and also with a bottle or two of brandy. Every guest at a Norwegian wedding brought the bride a present; in many parts a keg of butter was the usual gift, and if the marriage took place in the winter, salted or frozen meat was offered. A minor ceremonial, called the Festerol, was common in Norway upon the day when two persons plighted their troth, and declared their intended marriage.

A recent writer describing a wedding at Hardanger, a province in Norway, says that it was called a bryllup, in allusion to the custom of marriage by capture, which, as we have mentioned, prevailed in ancient times among nearly all the savage nations of the world. Traces of this custom might be found in the shouts, and the firing of guns and

pistols at the Hardanger wedding. The bride's father sat outside his house among the elders of the village, and ale was served from a barrel at his side into a massive peg-tankard inscribed with verses. The bride herself handed stronger drinks in finely-embossed cups to all who wished to drink long life to her. She wore a crown of silver-gilt, adorned with garnets and hung round with gilt pendants, beads, and tufts of colored wool. She was further adorned with a fine breastplate, a filigree brooch, and a marriage belt composed of small pieces of silver sewed upon velvet. The wedding feast lasted three days, and the guests drank very freely during that time.

Both in Sweden and in Norway, Thursday (the day of Thor) has long been looked upon as a pagan day on which no Christian religious ceremonies of any importance ought to be performed, and therefore upon that day no weddings are celebrated.

In Iceland in early times a man had frequently a concubine, but never more than one legitimate wife. The priests were not prohibited from marriage until the year 1178, and after that time the prohibition seems to have had very little effect. The laws of this country enacted that no man who had not sufficient property to maintain a family should be allowed to marry. A man whose property was under the legal minimum rendered himself by marrying liable to punishment, unless his wife should prove to be barren. The consent of the woman's legal guardian was necessary before she could be taken as a wife. Betrothal was an important preliminary, and at that ceremony the man took the hand of the guardian, and in the presence of witnesses promised to marry the woman within a year and a day. At the same time he paid the guardian a stipulated sum, or munde (from *mund*, hand, so much in hand); and the guardian on his part promised to give, after the celebration of the nup-

tials, the woman's agreed marriage portion, or heiman fylgja (from *heiman*, at home, *fylgja*, to follow; the portion to follow the bride to her new home). The marriage itself appears to have been celebrated without any religious ceremonies, but it was always followed by a feast.

In Iceland a large ring was used for the ratification of all engagements; it was variously formed of bone, jet, stone, gold, and silver. Sometimes it was so wide as to allow the palm of the hand to be passed through it. So, in the solemnization of a betrothing contract, the bridegroom passed four fingers and his palm through one of these rings, and in this manner he received the hand of the bride. Sometimes these rings for confirming mutual contracts were placed upon the altar, and there used. We may perhaps trace this custom in the old form of marriage in the Orkneys, where the contracting parties join their hands through a perforation or ring in a stone pillar. We read of the Scandinavian use of a ring in Viga Glum's "Saga." In the midst of a wedding party Glum calls upon Thorarin, his accuser, to hear his oath, and taking in his hand a silver ring which had been dipped in sacrificial blood, he cites two witnesses to testify to his oath on the ring, and to his having appealed to the gods in his denial of the charge made against him.

At Savolaxa, in Finland, when a man felt an attachment for a woman, he sent some aged dame to inform her of the fact, and to make her a present. The old woman discharged her errand at the time when the damsel was retiring to rest, and while she was undressing she was told of her lover's suit, heard his praises, and received his gifts. If she merely gave back the presents, it was considered to be a refusal, but not an absolute one. If, however, she unloosed her waist-girdle, and dropped the gifts between her chemise and her body, her refusal was considered to be positive. If she

kept the pledge of her suitor's love she was engaged to him.

On the wedding day some competent friend was chosen to do the honors of the feast, and he was called the orator, his duty being to make and recite extemporaneous verses on the occasion. On the day after the marriage all the remaining guests assembled, and the bridegroom was obliged to declare whether he had found his bride to be pure. If he declared in the affirmative, the orator celebrated the happiness of the couple, and drank their healths out of a bright, clean vessel; but if, on the contrary, the bridegroom declared in the negative, the orator drank out of a dirty cup, with a hole in the bottom of it, from which aperture the liquor was allowed to run on to the ground, while the orator also emptied it at the other end. In either case he took a pair of the bridegroom's breeches, and struck the bride with them, telling her at the same time to be fruitful.

In another part of Finland it was the custom for a young woman to wear suspended at her girdle the sheath of a knife, as a sign that she was single and desired a husband. Any young man who was enamored of her obtained a knife in the shape of the sheath, and slipped it into the latter article slyly. If she kept the knife the sign was favorable, and on the converse. In another part of Finland the young couple were allowed to sleep together for a week—called the week of the breeches—before their wedding day, but neither of them was entirely undressed. This custom is similar to that called bundling, in use among the Welsh, and to that designated tarrying among the Anglo-Americans.

In the last century, when a Kamtchatkadale had resolved to marry, he looked about for a wife in one of the neighboring villages, seldom in his own; and having selected one, he informed her parents of the fact, and offered himself as serv-

ant to them for a certain period. If they so employed him, he displayed great zeal in his endeavor to please them. At the end of his term he asked for liberty to seize his lover; and if he had pleased her parents, herself, and her relations, the former gave him leave to do so; but if otherwise, they dismissed him with some small reward for his services. When a man had obtained the right to seize his bride, he sought an opportunity of finding her alone, or in the company of only a few women; and she, meanwhile, was watched and protected by all the females in the village, and was, besides, wrapped in several close-fitting outer garments, and swathed round with nets and straps. If the bridegroom happened to find her alone, or with few in company, he threw himself upon her, and began to tear off all her clothes, for the stripping of the bride constituted the ceremony of marriage. This was not always an easy task, for although the bride herself made little resistance, her female protectors tore and scratched the bridegroom to prevent him from carrying out his design. Victory was seldom obtained without many previous fruitless attempts, and numerous wounds and scars.

When the bridegroom had succeeded, he immediately ran away from his bride, but she, as a proof that she had been conquered, called him back, and thus the marriage was concluded. After this he carried her off to his own village, and in a short time subsequently the couple returned to the bride's relations, with whom the marriage feast was celebrated. At this feast certain conjurations were used, and charms were muttered over the head of a dried fish wrapped in tow. All the above ceremonies related only to a first union; for, in the marriage of widows, the man and woman's agreement alone was sufficient; but before her husband received her, it was necessary that her sins should be taken away, and that could be done only by some stran-

ger sleeping with her once. The Kamtchatkadales were allowed two or three wives, and they might be divorced very easily.

Whymper, in his recently-published work on Alaska, tells us of a marriage at Petropaulovski, a Russian settlement in Kamtchatka. He says that the ceremony commenced at five o'clock in the afternoon, "in the old Greek church, and was rather long and fatiguing. The congregation stood; in fact, there were no seats in the church. It is the custom for the bride and bridegroom to be crowned. In this case the brides wore elaborate head-dresses, and considerate male friends—the 'best men' of the occasion—held the crowns for three quarters of an hour a few inches above the ladies' heads. . . It is the fashion, apparently—when the persons, as in this case, are in the lower walks of life—to ask some more wealthy individual to be the master of the ceremonies, and it is understood that he stands all the expenses!" A feast and dancing, which lasted all night, followed the marriage; and the brides had to dance with every man present.

The Koryaks, who are polyandrous, and the Chukchi, in the north-east of Siberia, lend out their wives; as do also the Aimaks.

In Lapland, women married at a comparatively advanced age. When a man had selected a wife, he and his family went in a body to the hut of her parents, taking some small present, such as a ring or a girdle for the girl, and a quantity of liquor for her friends. When the suitor's party arrived at the hut, he waited without, while his relations went in and offered a draught of liquor to the girl's father. If he accepted it, the act was an indication that he approved of the match, and then the young man was called in. He remained near the door, distinct from the rest, and offered presents to the girl, and promised gifts to her parents. Sometimes money was given both to the maiden and

to her father and mother; in fact, the woman was purchased by presents of one kind or another. Fathers usually affianced their daughters long before they allowed them to marry, the object being to make the men continue their gifts as long as possible. After betrothal the man visited his intended bride frequently, and purchased the favor of herself and of her friends by contributions of liquor and tobacco. The extent of his affection was measured by the quantity of brandy, or lovers' wine, as it was called, that he took to them, and also consumed himself.

On the wedding day the bride wore her best clothes, and her head, which was usually closely covered, was on this occasion adorned with a fillet, while her hair hung loosely about her shoulders. The ceremony was short, and was sometimes performed before and sometimes after, an entertainment. Anciently it was celebrated at home, without any forms except the striking of some sparks of fire by means of a flint, which was a symbol of the life latent within the sexes, and which could be produced only by a conjunction of forces. At the nuptial feast, no music, dancing, or other noisy demonstration of joy was allowed. The guests made presents to the bride. In some parts of Lapland the friends on both sides met a few days after the marriage, and partook of a simple repast. Usually the bridegroom remained with the parents of the bride for one year after the marriage, and on his departure he received her portion.

At Boothia, among the Esquimaux, the state of celibacy was almost unknown, and polygamy was the rule. Most expert hunters obtained two wives by virtue of their skill. The women were compelled to make the choice of a husband as soon as they were marriageable, but the contract was settled by the parents for their children. The only form of matrimony was, that the female went to the hut of

the man. The practice of repudiation and change both of the husband and wife was common.

With the Samoides and Tibets, verbal consent forms the only marriage ceremony, and the women are allowed a plurality of husbands. Turner, writing in 1800, says the Tibets have a system of pawning their wives, and universally practise polyandry. Frequently one female associates "her fate and fortune with all the brothers of a family, without any restriction of age or of numbers. The choice of a wife is the privilege of the elder brother. . . . The number of husbands is not, as far as I could learn, defined or restricted within any limits; it sometimes happens that in a small family there is but one male, and the number, perhaps, may seldom exceed that which a native of rank, during my residence at Teshoo Loomboo, pointed out to me in a family resident in the neighborhood, in which five brothers were then living very happily with one female, under the same connubial compact." In past days the Tibets did not marry virgins, but after marriage the women were compelled to remain faithful to their husbands.

Among the Dyaks of Borneo, the celebration of marriage is a very simple proceeding. The bride and bridegroom are each placed on a gong, with their faces towards the rising sun. Their parents then besprinkle them with the blood of some animal, such as a buffalo, pig, or fowl, and also with cold water. Each being next presented with a cup of arrack, they mutually pour half into the other's cup, take a draught, and exchange vessels. The couple afterwards go to the house of the bride's parents, where a feast is given.

CHAPTER VII.

German Marriages.—Wife-buying.—The Morgengabe.—Straw Symbols.—Pay Weddings.—Nuptial Medals.—Silver and Golden Weddings.—Morganatic Marriages.—Marriages in Franconia.—Prussian Marriages.—Crockery thrown at Marriages.—Marriage Trees.—Swiss Marriages.—Marriages in Holland.—Friesland Marriages.—The Bride-lifter.—Marriages in France.—Marriages at the Church Door.—Money distributed at Marriages.—Bride Favors.—Knot-loosing.—Infant Marriages.—Nail-parings.—Marriage by Proxy.—Marriage under the Gallows.—Marriage Portions in France.—Marriage Brokers.—Brittany Marriages.—Belgium Marriages.—A Flouncing in Guernsey.—Italian Marriages.—Roman Catholic Forms in Marriages.—Blessing the Bed.—Betrothal Pottery.—Venetian Marriages.—Genoese Marriages.—Marriages at Elba.—At Ragusa.—In Dalmatia.—Liburnian Marriages.—Spanish Marriages.—Wheat and Nut throwing.

THE matrimonial ceremonies of the ancient Germans were very simple, and chiefly consisted in feasting. A young man was not able to obtain an honorable alliance until he had distinguished himself in war. Cæsar says that the Germans considered it to be very praiseworthy for a man to remain long unmarried, and when they did marry they were allowed to take several women. The nobler classes thought a number of wives to be a mark of grandeur. The custom of polygamy prevailed in the north so late as the tenth century, but it was ultimately altered by the advance of the Christian religion.

An ancient German bridegroom sent some of his friends to the house of his bride's legal guardian to receive her and her portion. The bride was attended by her guardian, in company with the bridegroom's friends, to her new home,

where she was given into her husband's hands. The pair then sat down to a feast with their guests, who drank their healths, and to their gods and heroes. The bride's friends then took her up and carried her upon their shoulders as a mark of esteem. After which her guardian led her to the nuptial bed, many lights being carried before her, a custom which was in use by the Greeks and Romans, and also followed in some parts of the north so late as the eighteenth century.

Among the early Germans, as well as some other northern nations, the custom of purchasing a bride was very general. This was done by giving money to the wife's relations on the wedding day; but it seems that this usage was not followed if the marriage happened to be an unequal one. Men of rank, who had lost their wives, but had children, in order to avoid burdening their estates, married low-born women, who, bringing no fortune, were not entitled to dower. Tacitus observes that these people on their marriages made each other reciprocal presents. The marriage being consummated, the husband gave his wife such gifts as a pair of oxen for ploughing, a harnessed horse, a buckler, a lance, and a sword, to signify, says Tacitus, that she ought not to lead an idle and luxurious life, but to be a partner with him in his labors and a companion of his dangers. The wife likewise gave her husband arms.

The Morgengabe, or morning gift, was probably founded on the custom of the husband making presents. At first the Morgengabe was a free gift or present made by the husband to his wife on the morning after his marriage, as a recompense for her lost maidenhood. Sometimes it was a chain of gold or a jewel, and at others a portion of the husband's fortune. Formerly such a present was given at every marriage, but later only at the weddings of the nobility. This custom was often carried to a great excess, the

bride having the privilege of asking for any sum of money, or, in fact, anything that she pleased, and which could not in honor be refused by the husband. The demand sometimes was very exorbitant if the woman chose to be avaricious, hence the laws limited the amount to be given; and this limited amount was afterwards claimed by the wife as a right, although at first the gift was free. By the laws of Saxony the sum was fixed, and every wife was entitled to it in lieu of dower. The legal requirement of a Morgengabe at marriages was abolished for Saxony by an edict in 1839. Marriage settlements seem to have been in use among the ancient Germans, and their kindred nation the Gauls.

The marriage ceremonies of the more modern Germans had many curious characteristics. Thus, in some districts the bride was obliged to renounce all the rights of her family over her, which was done by throwing straw into her parents' house. If a woman married a man by whom she had been seduced, she went to church early in the day, without any accompanying music, and sometimes in country places her neighbors went to the church with her, wearing crowns of straw. If the bride did not cry when she was married, her virtue was suspected; hence, to prevent such a censure, some arts were used to make her tears flow. Young women who were marriageble, wore at the weddings of their companions crowns of gold or of flowers, which were not worn by wives. It was formerly a custom among the Germans for the bride, when she was conducted to her bedchamber, to take off her shoe and throw it among the guests. Whoever got it in the struggle to obtain it, received it as an omen that he or she would be soon happily married.

Pay weddings were general throughout Germany. At the entertainment which followed the marriage, the guests

deposited gold or silver money or jewelry in a basin which stood before the bride, who was seated at a table with her female friends. In other instances every visitor paid for the refreshments which he had, as at an inn. In former times the entertainments lasted three days, during which time the married couple had numerous guests, sometimes as many as a hundred, especially if the bridegroom were an artisan. At free marriages all the expenses were defrayed by the husband. In Saxony, when a person of quality was married, all his neighbors who chose went uninvited to the entertainment, and the bridegroom feasted them all gratuitously.

In the seventeenth century it was common in some parts of Germany, as well as in Holland and France, to distribute at the weddings of the upper classes medals on which were various devices. Probably this kind of memorial originally arose from the very ancient and widespread custom of giving earnest-money at betrothals. A fine specimen exhibited to the Archæological Society in 1856, aptly illustrated the popular notion as to the portion of labor assigned to either sex. A man and a woman clad in primitive costume, and linked together by the arms and legs, supported between them the trite emblem of a pair of burning hearts, while a child danced on their fetters. The man held a spade of mediæval shape, and the woman a distaff and spindle.

More commonly the nuptial medals were given to friends at the celebration of the silver and the golden weddings. A couple who had been married twenty-five years re-celebrated their nuptials with all the external forms, gaieties, and amusements which had been observed at their first marriage; and this revival was called the silver wedding. If the parties had been married fifty years, they celebrated their wedding in a similar way, and called this their gold-

en nuptials. Sometimes the pair were presented with a silver gift on their silver wedding day.

Morganatic, or left-handed marriages, which are almost peculiar to Germany, are nuptial contracts made between men of superior, and women of inferior rank. Usually in these marriages the husband is a sovereign prince, and although the union involves no immorality, and has the sanction of the church, it is, so far as the wife and childrenare concerned, a sham; inasmuch as the former does not enjoy the rights of the husband, and the latter do not inherit his title.

At Strasburg, in the seventeenth century, young men courted their inamoratas by serenading them at night, accompanied by male friends carrying torches. Tradesmen married generally on Mondays and Wednesdays, and the upper classes on the other days of the week. In the latter cases the event was announced by the blast of a trumpet at daybreak.

In Franconia the bridegroom walked to the church between two other persons, preceded by drums and trumpets, and followed by his relations and friends walking in couples. At the church door they waited for the bride, who came with singers in front, and accompanied by many girls wearing long mantles of black cloth, fastened at their throats with silver buttons.

The German Lutherans precede their marriages by the publication of banns, and at the ceremony the minister joins the couple's hands, and they exchange rings. The exchange of rings at weddings is the general custom among the Germans at the presnt day.

In Prussia, as in Poland, it was common for women not to marry before the age of twenty-four years, nor until they had wrought cloth and garments for every person who attended their bridegrooms to the church. It was remarked in 1663 that at Königsberg, in East Prussia, the popula-

tion had diminished because the women there seldom married until they were nearly or above thirty, and the men until they were thirty, forty, or more. In parts of Prussia, in the seventeenth century, fathers sought wives for their sons, and in the choice they considered neither beauty nor fortune, but only the graces of mind and manner, and sound health. A suitable woman being found, the young man's father assembled his relations and carried her off from her parents' home; after which application was made to her father for his consent to the marriage of the couple. A similar custom also prevailed in Poland, Samogithia, and Lithuania.

In Prussia, and in other parts of central Europe, it was a regular practice to throw broken crockery at the doors of newly married people. In 1791, Lord Malmesbury married a princess of Prussia as proxy for the duke of York, and in the morning after the ceremony a great heap of such rubbish was found at the door of her highness.

In the churchyard in the parish of Varallo Pombio, in the Tyrol, is a fine grove of pine trees, the result of a custom which has long been established there—namely, for every newly-united couple to plant a marriage tree, which is generally of the pine kind.

The Calvinists of Switzerland were formerly very strict in the ceremonies of their marriages. The minister published the banns in the church on three successive Sundays, and after these public notices the couple obtained a license to marry from the chief syndic of the place. The bride went to church in very gay attire, wearing a garland of flowers on her head, and a bouquet on her bosom. She was supported by two of her nearest male relations, and followed by her female relations and friends. Widows marrying again dispensed with the flowers, and were led by other widows, preferably if related to her. At the church

the couple joined hands, and plighted their troth in the presence of witnesses, and of the minister. The latter then took two glasses of wine, mixed their contents, and gave one glass to the bride, and the other to the bridegroom. The husband then put the ring on his bride's finger. It is said that the wedding ring has not been in use in the Protestant church of Switzerland of late years.

In many of the Swiss cantons, latterly, the formalities and expenses preceding marriage were in fact impediments to legitimate unions between persons of slender means. Hence, the constituent assembly of Zurich has recently allowed the optional use of a civil ceremony, abolished the taxes on marriage, and ordered the intervention of officials and ecclesiastics on the celebration of the rites to be almost gratuitous.

In Holland, the ceremony at the church was similar to that in Switzerland. The bride went to her wedding with a crown on her head, preceded by many young girls. The relations only gave presents. The company spent the day at the bridegroom's house with music and dancing. In some houses the couple on their return from the church entered at a particular door, which was never again opened until one of them was carried out to be buried. On the day after the wedding the bride appeared with her head covered, and gave all her guests a glass of wine or other liquor, to show that she was mistress of her home.

A writer in 1760 says: "'Tis worthy of remark that something like the ancient custom of strewing the threshold of a new-married couple with flowers and greens is, at this day, practised in Holland. Among the festoons and foliage, the laurel was always most conspicuous; this denoted, no doubt, that the wedding day is a day of triumph."

Sometimes the Dutch celebrate their marriages with very little form, the banns being published by a magistrate,

who also performs the ceremony. Instead of distributing bride-cake, as is customary in England, the Dutch send to each acquaintance two bottles of wine, spiced and sugared, and decorated with a profusion of ribbons. One item of Dutch folk-lore is, that if at a dinner an unmarried person be placed inadvertently between a married couple, he or she will surely get a partner within a year. The accidental placing of the individual is, unfortunately, an important part of the charm.

In North Friesland, in order to make an appearance of using force, or of capturing the bride, a young man, called the bride-lifter, lifts her and her two bridesmaids upon the wagon in which the married couple travel to their home after the wedding ceremony.

In ancient times the people of France were married, not within the church at the altar as now, but at the outer door. This was the case in 1559, in which year Elizabeth, the daughter of Henry II., was married to Philip II. of Spain; and the bishop of Paris performed the ceremony at the door of the cathedral of Notre-Dame. Another instance of this kind occurred in 1599 in France. Henrietta Maria was married to King Charles by proxy at the door of Notre-Dame, and the bride, as soon as the ceremony was over, entered the church, and assisted at mass.

It has been suggested that in early times it was thought to be indecent for the clergy to grant permission in the church itself for a man and woman to lie together. This, however, is a far-fetched reason for church-door marriages. The true origin of the custom may, perhaps, be traced in the almost universal desire from the earliest ages to make marriage a public ceremony. We have shown that such a desire prevailed among the Jews, Greeks, Romans, and Etruscans, as well as other people.

The old missals direct the placing of the man and the

woman at the church door during the service, and that at the end of it they shall proceed within up to the altar. In England the rite of matrimony was anciently performed at the door, in order, as we have above suggested, to give it the utmost publicity; and it was not until the parties had been actually married that they entered the church, and proceeded with the priest to the altar to receive the nuptial benediction, and to hear mass. In the time of Edward VI. marriages were performed in the church porch, and not in the building itself. Several years elapsed after the disruption of Roman Catholicism in this country before the nuptial ceremony was regularly performed within the church.

Selden states that dower could be lawfully assigned only at the door; and Littleton says: "When he commeth to the church door to be married there, after affiance and troth plighted, he endoweth the woman of his whole land, or of the half, or other lesser part thereof, and there openly doth declare the quantity and the certainty of the land she shall have for her dower."

When Edward I. married Marguerite of France, in 1299, he endowed her at the door of Canterbury Cathedral. The object of this ancient custom of formally investing a bride with lands and other endowments at the church door was that it, like the marriage itself, might be a public act, and witnessed by all the persons who had assembled. Chaucer, in the time of Edward III., makes the buxom Wife of Bath glory in the fact that:

"Husbands at churche doore have I had five."

In later times marriages were frequently performed in the body of the church before the parties proceeded to the altar, and sometimes a particular stone within the church was used for the couple to stand on while the ceremony

was being performed. Thus, in the old Temple of Upsal, wedding couples stood upon a broad stone which was believed to cover the tomb of St. Eric. The Abyssinians have borrowed the custom of celebrating marriages at the church door.

From very early times money was offered to the bride, or distributed at weddings, in France. When Clovis was married to the Princess Clotilde, he offered by his proxy a sou and a denier, which became by law the usual marriage offering in France; and to this day money is given to the bride, varying in value according to the rank of the parties. At the marriage of the present French Emperor money was presented to the bride. In late times betrothing coins were struck for the occasion. An example of such a coin was exhibited to the Archæological Society in 1810. It was a small silver penny, inscribed, *Denirs de foy Povr Epovser*, having on one side a heart between two hands, and on the other two *fleurs-de-lis*. Cæsar says that among the Gauls the husband received a portion in money with his wife, for which he made a suitable settlement of his goods.

In France rings were exchanged at the public ceremony of betrothal, and a ritual of Bordeaux, in 1596, provides a form; but this does not appear to have been an universal custom. More commonly the bridegroom only gave a ring.

In the seventeenth century the following forms were generally adopted at marriages in France: The bridegroom, accompanied by his relations and friends, went to the bride's house, and conducted her to the church. In the procession thither, he walked first, supported by two of his near kin, and followed first by the married men, and then by the single ones, in couples. The bride came next, either with a coronet of white flowers or pearls upon her brow, or with her head bare, and her hair hanging down. Two of her nearest relations led her by the hand, and she was followed

by female friends, who walked two and two, the married ones having the precedence of the single, and the nearest of kin those of more remote relationship. They all wore little coronets after the fashion of that of the bride, if she wore one. Some person bearing bread and wine, to be offered in the church, closed the procession, which returned in similar order.

Usually an entertainment followed the nuptial ceremony, and in some parts, all the guests invited to it made presents,which were deposited in a basin that stood before the couple, music being played the while. In other districts the gifts were made on the next day, and in others no presents were offered. The custom of thus formally making donations at marriages obtains in several countries, notably at the pay weddings in Germany, the penny weddings in Scotland, and the biddings in Wales.

At the marriage feast in France the bridegroom stood behind the bride, who was seated at the head of the table, and he waited upon her. After the repast he led her to a dance. At night, while the single visitors danced, the married ones, both male and female, attended the married couple to their chamber, and ceremoniously put them to bed. In some cases the company danced in the bedroom while the couple sat up in bed and looked on. This fashion was also observed in England and Scotland in early times, as we shall have occasion to mention hereafter. The French married couple, having been left in peace for two hours, were then regaled with sack-posset or hypocras, and all the married company, sitting round the bed, drank the healths of the pair. Another custom was for the bridemen to keep the lady in charge all night, and to deliver her in the morning to her husband, who was obliged to pay ransom money for her to her custodians. On the day after the marriage the couple received congratulatory visits from their friends,

whom they entertained. At Paris the bride received these visits in bed by candle-light, she being dressed in state, Most of the people of quality married privately at night, and without any of the above rude ceremonies.

Brand cites a manuscript in his possession, written early in the seventeenth century, and entitled "A Monthes Jorney into Fraunce," for the following:—"A scholler of the university never disfurnished so many of his friends to provide for his jorney, as they (the French) doe neighbors, to adorne their weddings. At my being at Pontoise, I sawe mistres bryde returne from the church. The day before shee had beene somewhat of the condition of a kitchen wench, but now so tricked up with scarves, rings, and crosse-garters, that you never saw a Whitsun-lady better rigged."

At the end of the seventeenth century bride favors, or knots of ribbons, were worn on the arm by all the guests at weddings in France; but afterwards this custom was chiefly confined to the peasantry. Misson says: "Formerly, in France, they gave *livrées de noces*, which was a knot of ribbands, to be worn by the guests upon their arms; but that is practis'd now only among peasants." At the present time at Dieppe, upon the day after marriage, the bride and bridegroom walk through the streets accompanied by their friends in couples, each one wearing two pieces of narrow ribbon, about two inches in length, of different colors, which are pinned crosswise upon the breast. These strips of ribbon are portions of the garters of the married pair, which are cut up amid much merriment, after the couple have been formally put to bed on their wedding night. An analogous custom, relative to the bridal ribbon garters, prevailed in England many years ago. It was, in the last century, the custom in Normandy for the bride to give her garter to one of the bridemen as a favor, or to al-

low him to take it from her. The precaution of loosing every knot about a newly married pair was formerly strictly observed in France for fear of barrenness. *Nouer l'aiguillette* was a common phrase for disappointments of this kind.

In France, under the old monarchial *régime*, in high families, no communication was allowed between the couple before marriage. The parents selected partners for their children, and frequently a marriage was arranged while the parties were still infants. A day or two before the ceremony was performed, the young pair were led out of their convent or nursery to meet almost, if not quite, for the first time. If they were pleased with each other, so much the better; if not, the marriage nevertheless took place. The nuptial service being over, it sometimes happened that the couple were permitted to reside together, but not infrequently the wife, "bride-habited but maiden-hearted," was taken back to her former abode, the convent school, and the bridegroom was sent to travel, or otherwise improve himself until he should be fit to take charge of his youthful wife. By the old laws of France, regulating the age under which people should not marry, the limit was thirty years for the man, and twenty-five for the women.

Vaughan, writing in 1608, says: "The antient Frenchmen had a ceremonie, that when they would marrie, the bridegrome should pare his nayles and send them unto his new wife; which done, they lived together afterwards as man and wife."

In olden times marriage by proxy was allowed. This custom prevailed at Auvergne, where also the lord of the soil had the privilege of attending at the "bedding" of a bride, and of putting one leg in her bed. A pecuniary compensation was, however, generally accepted in lieu of

this, and ultimately the amount was fixed at one crown. In 1491, the Archduke Maximilian married Anne, Duchess of Bretagne, by proxy, and he consummated the union by his ambassador attending with a train of lords and ladies, baring his leg to the knee, and putting it into the bed of the duchess, thereby taking possession of her bed and body. The marriage, however, was annulled, and she afterwards became the wife of Charles VIII. of France. In the time of Charles V., marriages by proxy were celebrated at Valladolid. In England the same custom obtained, as also did that of the proxy putting his leg in the bride's bed.

Formerly was current a vulgar notion that if a woman married a condemned man under the gallows, she would thereby save him from execution. Certainly this exemption had a *quasi* legal existence in France in the fifteenth century, and there are instances of it in the annals of that country. Early in the seventeenth century an English ballad celebrated the story of a merchant, born at Chichester, who was saved from hanging by a gallant maiden, who married him at the place of execution. In 1725 a woman petitioned George I., offering to marry a man under the gallows if a reprieve should be granted to him. In 1784, at New York, a man actually escaped death by marriage at the place of execution.

It was not an uncommon event in France to portion young women upon their marriages, in commemoration of the birth or wedding of a royal personage. Thus, in 1751, 600 girls were portioned by the city of Paris on the occasion of the birth of the Duke of Burgundy. The ceremony of betrothing was performed in their respective parishes, and on the next day they were married, amid the discharge of cannon and the ringing of bells. Each couple had their wedding clothes presented to them, and were feasted at the public expense. Louis XIV. was accustomed to grant

pensions to parents who had ten children, and much larger to those who had twelve; the policy being that marriage should be encouraged, and the reward should be in proportion to the results.

Early in the present century there were, in Paris, regular offices for negotiating marriages, where could be obtained any variety of candidates to suit the most captious tastes. The marriage brokers regularly advertised their professions in the newspapers. Similarly, there was in London, in 1797, "A New and Original Grand Matrimonial Intercourse Institution," which advertised a "mode of accelerating and promoting the union of the sexes in the bands of holy matrimony, without the exposure of either person or character." And early in the present century, there was also in London an office for the negotiation of marriages, the candidates being arranged in classes to meet any wants. In 1838 was announced the publication of a "Portfolio for the inspection of ladies, and which will contain copies of the letters, without name or address, from gentlemen of rank and fortune, gentlemen of private fortune, officers in the army and navy, and other professional gentlemen of high respectability and fortune, who are sincerely desirous of uniting themselves in marriage with ladies of respectability." Individual advertisements for wives were very common in the newspapers of the last century; and it is noteworthy that, in all such that we have seen, money was required with the ladies.

In Lower Brittany, in the present century, eight days before a marriage the bride and bridegroom proceeded separately to deliver their invitations for the ceremony, the lady being accompanied by a bridesman, and the gentleman by a bridesmaid, and a friend called an inviter. The inviter, carrying in his hand a long white rod, stopped at the door of each house, and commenced a long discourse in

verse, in which he invited all the people of the house to come to the wedding feast, of which he stated the time and place, and also the name of the aubergiste who was to provide the repast. This discourse was frequently interrupted by devout ejaculations, and accompanied by signs of the cross. Often several hundred guests were invited in this way. The custom bears a great similarity to that of the biddings in Wales, and our readers will remember that the Bretons and the Welsh are of a kindred race.

On the morning of the marriage the inviter, whose office had changed, and who was now called the rhymer, presented himself at the house of the bride's parents, in company with the bridegroom and his relations. The family of the bride stood at the threshold with another rhymer, whose duty it was to answer the other in their names. A grotesque and serious dialogue between the two, intermixed with badinage, followed. A great bit of practical fun, much used, was for the bridegroom's poet to ask for the lovely maiden who lived there, and for the bride's poet to produce some aged wife or widow. We may probably trace in this semi-hostility between the two parties the wide-spread symbol of capture and defence in marriage.

Immediately before the bride proceeded to the church her mother cut off the ends of the bride's sash as a last memorial of her maidenhood. In some districts the groomsman and the bridesmaid were compelled by custom to watch during the whole of the wedding night in the bridal chamber. In others, these officials held a lighted candle in their hands, and did not retire until the flame had descended to their fingers. In another locality the groomsman threw nuts to the husband all through the night, and the latter cracked them and gave the kernels to the bride to eat. It was the custom in Normandy for the bride to

throw over the church a ball, which bachelors and married men scrambled for.

A recent magazine paper, describing a peasant wedding in a village of Brittany, says that the bridegroom's suit was promoted by the local notary, who, upon visiting the girl, took with him a broom, as a symbol that she was to be swept out of her parental home. The marriage contract was prepared by this official, who was rewarded with francs and garments worked by the bride herself. For a fortnight after the civil wedding the parties remained at their respective homes, working as usual, and seldom seeing each other. At the end of this time the couple, preceded by their parents, and followed by all their friends, in their gayest attire, went ceremoniously round the village, and stopped at every shop to make purchases, most of which were presents to the pair. On the same day the bridegroom, accompanied by his male friends, went about to invite the guests to the wedding. On the following day at an early hour all the company met at the church, where the religious ceremony of marriage was performed. At its conclusion the priest and the guests kissed the happy pair, and then the latter with their nearest friends adjourned to the sacristy, and partook of meat and wine. Meanwhile the villagers feasted and danced on the green outside, and on the wedding party emerging from the church they were greeted with cheers. The bride and bridegroom then mounted a horse, she seated behind him, and they galloped round the green several times. This was a traditional custom, and was probably one of the many and wide-spread symbols of marital capture. Then followed a very ancient, noisy, and vigorous marriage dance, in which the couple joined. This dance was reputed to have had a religious origin in Druidic ages. All the day dancing, feasting, and singing were kept up. At

twilight was prepared *La table de la mariée*, in a brilliantly-illuminated tent, in which sat the bride on a raised seat. Certain of the bridegroom's near male friends assumed the offices of butlers and cooks, of whom the bridegroom was the chief, and his duty was to wait upon the bride. By the law of custom he was forbidden to take a drop or morsel that night. A boisterous orgy was continued until day-dawn, the bride being compelled to preside until the end. The husband was not allowed to claim her yet, Breton custom requiring that on the day following her wedding she should go home to her mother. The revels were continued for two more evenings, and on the morning following the last one the remains of the feast were given to the beggars, who in return for the same mimicked the wedding dance. Finally, on the fourth night after the wedding, all the friends of the pair visited them as they lay in bed; each visitor brought a bowl of milk-soup, and the couple received from every one a spoonful of the beverage. The young girls who thus visited the bridal chamber secured the pins which had been used in fastening the bride's dress, as a charm to bring them husbands.

In Belgium it was regarded as a matter for great reproach if a young man married an old woman, or the converse; nor did a tradesman marry a gentlewoman; nor a master or mistress his or her servant. Selden says that "the Belgic custom at marriages was for the priest to ask of the bridegroom the ring, and, if they could be had, a pair of red gloves with three pieces of silver money in them (*arrhæ loco*); then, putting the gloves into the bridegroom's right hand, and joining it with that of the bride, the gloves were left, on loosing their right hands, in that of the bride."

In Guernsey, according to Ellis (Brand's "Popular Antiquities"), "when a young man offers himself to a young lady, and is accepted, the parents of the parties give what

is termed a flouncing; that is, they invite their friends to a feast. The young lady is led round the room by her future father-in-law, and introduced to his friends, and afterwards the young man is paraded in like manner by his future father-in-law; then there is an exchange of rings and some articles of plate, according to the rank of the parties. After this it is horrid for the damsel to be seen walking with any other male person, and the youth must scarce glance at any female. In this way they court for years. After this ceremony, if the gentleman alters his mind, the lady can claim half his property; and if the fickle lass should repent, the gentleman can demand the half of hers."

It was formerly the custom in most of the states of Italy for the marriage contract to be made before a priest, but not necessarily in church; and, subsequently, the marriage was solemnized after publication of banns. Among the lower classes the wedding took place at noon with much ceremony; but among the nobility it was performed often before sunrise, and with little show. The bride was led to church by her father, or some other near relation. After marriage mass was celebrated, and the officiating priest presented the act of matrimony in the church registers to the couple, who signed the same.

In some of the provinces of Sicily the parties made the marriage contract and received the benediction at their own houses, and did not take the sacrament until the death of one of the couple. The Roman Catholics regard marriage, when concluded by the mass, as a sacrament; hence, until the performance of that ceremony, the parties were not spiritually bound by the obligations of marriage. This, probably, was the reason why the Sicilians postponed the mass until the hour of death; the custom, however, was at variance with the decrees of the Council of Trent.

The Roman Catholic church has always attached great

importance to the subject of matrimony, and has taken it entirely under its own management, and regulated it by decrees in council. The Council of Trent annuls all marriages not solemnized before the parish priest of one of the parties, and compels them to publish the banns of their marriage in the church of the district in which they live, on three successive Sundays or feast-days. When no cause appears why the marriage should not take place, both parties proceed to the bride's parish church, where they mutually promise marriage before the priest. This formal pledge is a mere preliminary to the sacrament, which precedes the actual wedding. On the day before the marriage the betrothed go to the church and confess, and receive the communion. On the next day they again go to the church, when the priest asks them their names; whether they are willing to be married; whether they have made any promise of marriage to others; and whether they will vow to love and live faithfully with each other. These questions being satisfactorily answered, the priest takes, blesses, and sprinkles with holy water, the wedding ring and thirteen pieces of money, which he then gives to the bridegroom. He, taking the bride's hand, puts the ring on the fourth finger, and says, "With this ring I thee wed," and then, giving her the money, adds, "With my goods I thee endow." The bride answers, and then the priest joins them with certain words, and sprinkles them and the rest of the company with holy water. He then pronounces the nuptial benediction, and celebrates mass, in which the couple communicate, each holding a lighted candle, kissing the crucifix, and offering bread and wine to the priest. Afterwards they sign the act of matrimony, and then the ceremony is at an end. If either of them was ever married before, two of their nearest relations hold a cloth over their heads while the priest recites the prayers.

These are the forms which have been in general use in Italy and other Roman Catholic countries for several centuries past; but they have varied slightly according to time and place. In many parts the nuptial bed was blessed at night by the priest before the couple got into it. In early times in France the bed was blessed while the parties were in it; but sometimes they only sat upon it, and they generally received thereon a portion of the consecrated bread and wine. In France the priest was frequently detained until midnight before he could bless the bed, and was subjected to annoyance from the boisterous wedding guests. Therefore, in 1577, the Archbishop of Paris ordered that the ceremony should in future be performed in the daytime, or, at least, before supper, and in the presence of only the married couple and of their nearest relations.

The "Salisbury Manual" gives a form for blessing the bridal bed. We read that "the pride of the clergy and the bigotry of the laity were such that new-married couples were made to wait till midnight, after the marriage day, before they would pronounce a benediction, unless handsomely paid for it, and they durst not undress without it, on pain of excommunication." In the articles ordained by King Henry VII. for the regulation of his household, we read that the following ceremony was observed at the marriage of a princess: "All men at her coming in to be voided, except woemen, till she be brought to her bedd; and the man, both; he sitting in his bedd, in his shirte, with a gowne cast about him. Then the bishoppe with the chaplaines to come in and blesse the bedd: then every man to avoide without any drinke, save the twoe estates, if they liste priviely." Shakespeare refers to the custom in his "Midsummer Night's Dream," by making Oberon say:

"To the best bride-bed will we,
Which by us shall blessed be."

In most Italian states many guests attended the weddings, and in country places much dancing followed them. In some of these states marriages were not permitted between persons professing different religions; and a woman who was forty years of age was not allowed to be united to a man who was under thirty, and if a woman exceeded forty years, her husband must be, at least, thirty-five. A man above sixty could not marry a woman of an age less than thirty years. A widow was not allowed to marry again within six months next after her late husband's death.

The Italians in the fifteenth and sixteenth centuries used betrothing rings, which were generally made of silver inlaid with niello. The bezel was either oval or circular, and the shoulders of the hoop were shaped so as to form sleeves, from each of which issued a right hand. The hands were clasped together in the *Fede*. Some of these rings were of large size, and were worn by men. The diamond was long held by the mediæval Italians the favorite stone for setting in espousal rings, and it was called "Pietra della Reconciliazione," because of its supposed power to maintain concord between husband and wife. The Italians also had a custom of interchanging betrothal presents of earthen plates, or other specimens of Majolica ware, which were always painted with subjects appropriate to the occasion. Of these there was one class called amatorii, consisting generally of plates, deep saucers, or jugs, upon which the cavalier caused to be painted the portrait of his lady, and underneath it was inscribed her Christian name, with the complimentary addition of bella. Sometimes, instead of the portrait, were represented hands united, and hearts in flame; and, instead of the lady's

name, a motto or moral sentiment was painted. These pledges of affection were usually filled with sweetmeats when presented.

Marriage coffers for the bride's dowry were in use in Italy certainly as early as the fifteenth century. They were usually ornamented with gilding, paintings, and punched work.

When a noble Venetian married in the seventeenth century a day was appointed for giving the bride a ring, and the ceremony was performed in her house in the presence of many relations and friends. In earlier times she went abroad uncovered in a gondola, adorned with the richest jewels, but afterwards she walked in public places, with her face covered with a veil, accompanied by her intended husband and her female friends. The ring-giving was followed by the usual sacrament at church, and the wedding day was spent in feasting and dancing.

In Genoa the women married at the age of fifteen or sixteen years. When a girl was of a marriageable age she was kept strictly at home, and a match for her was negotiated by her parents or friends without her assent. The match-maker was usually a female, who, on the wedding day, was presented with a sum of money adequate to her services. When a husband had been selected he commenced his attentions by sending the young lady a large and peculiarly-constructed bouquet, the acceptance of which was, in fact, an acceptance of himself; and she was then called a sponsina, or betrothed one. It was the duty of the engaged man to present his sponsina every morning up to the time of their union with a fresh bouquet, the size of which indicated the degree of his affection for her. This bouquet was her distinguishing mark in public. Genoese weddings were celebrated with much splendor, the fortune of the bride being sometimes expended in purchasing a

magnificent dress for her. She could not be seen without a profusion of rich gold ornaments, and, therefore, she was obliged to buy a set of trinkets, should the existence of her mother prevent her from inheriting those which were already in the family.

In the island of Elba, off the coast of Italy, the brides attend their weddings bareheaded, and during the ceremony the bridegroom places one of his knees on the bride's dress, as a charm against the evil powers, who, in the absence of this rite, would, during the pronunciation of the sacred words by the priest, whisper others which would render the bride sterile. When the couple are about to leave the church, two persons hold a scarf across the entrance to prevent their exit; but this impediment is removed on the immediate approach of the pair, without even a request from them. This custom seems to have some affinity to that of chaining in use in England. The mother of a newly-married man, on his arrival at his house for the first time with his wife, throws some rice or grain behind the back of the bride, to warn her that after the wedding festivities she must devote herself to the duties of housewifery. If old persons, or a widower and widow, marry, they are aroused on their nuptial day by a noisy crowd ringing bells and knocking saucepans.

In the small Sclavonian republic of Ragusa, in the seventeenth century, a man was not allowed to see his intended bride before the marriage contract had been made, after which he had liberty to visit her; but he could not make her any presents before the marriage had been solemnized. After her marriage a woman of the lower classes was allowed to wear silk for a month, to distinguish her from others, who ordinarily wore only cloth. Ladies after marriage wore caps lined with red, to distinguish them from tradesmen's wives. The nobility married only among them-

selves, and so strict were they in the observance of this practice, that at one early period there were only about twenty-five noble families left, and they were physically degenerated. To remedy the evil, the liberty of choosing a wife out of their select body was extended to them, provided that she was a lady living in the country between Zara and Cattaro and had two thousand ducats of gold for her portion.

Among the Morlacchis in Dalmatia, in the eighteenth century, the bride was conducted to church veiled, and surrounded by her friends on horseback, who wore peacocks' feathers in their caps—the distinctive ornaments of persons who attended weddings in that country. The ceremony was performed amidst the noise of muskets and pistols, and the acclamations of the company. The male friends had each a special office and name in the ceremonial. After the nuptial benediction, some of them ran to the bridegroom's father's house to tell the good news, and the first who arrived there was presented with a kind of towel, embroidered at the ends. The head of the house came out to meet the bride, and a child was handed to her for her to caress before she alighted. When she had alighted she knelt down and kissed the threshold. Her mother-in-law, or some near female relation of the bridegroom, presented her with a sieve full of different kinds of grain, nuts, and small fruit, which the bride scattered by handfuls behind her back over the company.

A feast was then given, at which the men and women were separate. The bridegroom on that day, sacred to union, was not allowed to loose or cut anything; hence, his food was cut up for him by another person. After the repast came dancing, singing, and various games. At night some of the official company conducted the bride and bridegroom to their chamber, where they undressed each other

in the presence of one of the company only. When they were undressed the attendant retired, and waited at the door, whence he announced the consummation by a pistol shot, which was answered by the rest of the visitors. The nuptial feast lasted several days, and every morning during its continuance the bride carried water to the guests for them to wash their hands, and each of them threw a small piece of money into the vessel which contained it.

In some parts of Dalmatia it was the custom for the chief official guest to strike off with his naked sword from the bride's head her crown of flowers, before she retired for the night. And in another district, before the bride started to the church her father or mother gave the bridegroom an exaggerated enumeration of her ill qualities, and he thereupon gave her a pretended beating.

Among the Liburnians the following custom prevailed at weddings. Before the dinner was over the bride and all the guests rose from the table, and she threw over the roof of the bridegroom's house a cake called kolarh, which was made of coarse dough. The higher she threw it the happier would the marriage be, and as the houses in this country were low, and the cake was very hard, the bride seldom failed to ensure a lucky omen. Two men attended her, and presented her with new shoes and stockings, which she did not put on until after her dance. In return, she gave two or three old handkerchiefs.

The marriage ceremonies in Spain are substantially the same as those in France and Italy. The early Spaniards had a custom, which they learned from the Moors, of exposing to view out of the balcony or window of the bridegroom's house, on the morning after the wedding day, evidences of the bride's purity at the time of her nuptials. By a decree of the Council of Toledo in 683, the queens of Spain were interdicted from a second marriage, under very

severe penalties; and if any man, although a king, dared to marry, or act criminally with a Spanish sovereign, he was excluded from all Christian communion, and delivered over to perdition. An ancient Spanish ballad, entitled "The Cid's Wedding," thus refers to a very old marriage custom, not peculiar to Spain:

"All down the street the ears of wheat are round Ximena flying."

Ximena was the bride.

In the last century the people of Minorca, an island of Spain, threw nuts and almonds at weddings, that boys might scramble for them. This was a Roman custom of great antiquity.

Swinburne, in his account of the gypsies in Calabria, says that "at their weddings they carry torches, and have paranymphs to give the bride away, with many other unusual rites."

CHAPTER VIII.

Irish Marriages.—Wife-seizing.—The Agreement Bottle.—Casting Darts.—Horsing and Goaling.—Changing Wives.—Lending Wedding Rings.—Scotch Marriages.—Gretna Green.—Banns Superstition.—Unlucky Wedding Days.—The Threshold.—Money and Shoe throwing.—Winning the Kail.—Creeling the Bridegroom.—The Deasuil.—Highland Weddings.—Bedding the Bride.—Penny Weddings.—Wedding Presents.—Handfasting.—Under the Apron String.—St. Andrew and Marriages.—Orcadian Marriages.—Manx Marriages.

IN early times in Ireland no marriage ceremony was performed without the parties consulting the Druidess and her Purin. A certain divination was practised with small stones, which were thrown up and caught on the back of the hand. Upon the success of the cast by the sorceress depended the happiness of the proposed match.

The ancient custom of seizing wives and carrying them off by force was practised in Ireland, and even so late as 1767 an instance of this usage occurred in Kilkenny. A desperate lover, with a party of armed men, besieged the house of his rival, and in the contest one of the fathers-in-law was shot dead, and several of the besiegers were mortally wounded. The attacking party was forced to retire without the maiden.

Sampson, writing in 1802 of weddings in the mountainous districts of Ireland, says: "However suitable the match, it is but a lame exploit, and even an affront, if the groom does not first run away with the bride. After a few days' carousal among the groom's friends, the weddingers move towards the bride's country, on which occasion not only

every relative, but every poor fellow who aspires to be the well-wisher of either party, doth bring with him a bottle of whiskey, or the price of a bottle, to the rendezvous. After this second edition of matrimonial hilarity, the bride and groom proceed quietly to their designed home, and, forgetting all at once their romantic frolic, settle quietly down to the ordinary occupations of life."

Piers, in his "Description of West Meath," about 1682, says that in Irish marriages, "especially in those countries where cattle abound, the parents and friends on each side meet on the side of a hill, or, if the weather be cold, in some place of shelter, about midway between both dwellings. If agreement ensue, they drink the agreement bottle, as they call it, which is a bottle of good usquebaugh, and this goes merrily round. For payment of the portion, which is generally a determinate number of cows, little care is taken. The father or next of kin to the bride sends to his neighbors and friends *sub mutuæ vicissitudinis obtentu*, and every one gives his cow or heifer, which is all one in the case, and thus the portion is quickly paid. Nevertheless, caution is taken from the bridegroom on the day of delivery for restitution of the cattle, in case the bride die childless within a certain day limited by agreement; and, in this case, every man's own beast is restored. Thus, care is taken that no man shall grow rich by frequent marriages. On the day of bringing home, the bridegroom and his friends ride out and meet the bride and her friends at the place of meeting. Being come near each other, the custom was of old to cast short darts at the company that attended the bride, but at such distance that seldom any hurt ensued. Yet it is not out of the memory of man that the Lord of Hoath on such an occasion lost an eye. This custom of casting darts is now obsolete."

The following was an ancient custom in Ireland among

the poor people. The country folks settled among themselves that a certain young woman ought to be married, and they also agreed together that a particular young man ought to be her husband. This being determined, on some subsequent Sunday she was "horsed," that is, carried upon the backs of men, whom she had to provide with liquor. After she had been "horsed," a hurling match was played, in which her selected swain joined. If he happened to be the conqueror he married her, but if another man was the victor, she became his wife. These games were not always finished on the "horsing" Sunday, but were continued on two or three subsequent Sundays. The common expression in reference to the match was that the girl was "goaled.'

In former days marriages were very irregularly performed in Ireland, and the custom of men changing their wives with each other was very common. Separations were frequent, and easy effected. The Irish living in the mountains married their daughters at a very early age—generally at twelve or thirteen years. A usual gift from a woman to her betrothed husband was a pair of bracelets made of her own hair. It has been suggested that this custom arose from a superstition that a lock of hair had a peculiar charm, and also that the gift was a symbol of possession, or, as lawyers say, seizin. In the present century it is not an uncommon event for marriages to be solemnized within the ruined churches of Ireland.

The Irish peasantry have a general impression that a marriage without the use of a *gold* ring is not legal. At a town in the south-east of Ireland a person kept a few gold wedding rings for hire, and when parties who were too poor to purchase a ring of the necessary precious metal were about to be married, they obtained the loan of one, and paid a small fee for the same, the ring being returned to the owner immediately after the ceremony. In some places in

Ireland it is common for the same ring to be used for many marriage ceremonies, which ring remains in the custody of the priest. Among the fishermen inhabiting the Claddagh at Galway the wedding rings are of the old clasped-hands pattern, and are heir-looms in the family. They are regularly transferred from the mothers to the daughters who are first married, and from them the rings pass to their descendants. Many of the nuptial rings still worn on the western coast are very old, and show traces of still older design.

It was customary in Scotland for marriages to take place when the parties were at a very early age. An Act of Assembly in 1600 endeavored to stop untimely unions by interdicting men from marrying under the age of fourteen years, and women under the age of twelve years; but there are several recorded instances of marriage in Scotland, in the seventeenth century, by persons at the ages of eleven and thirteen years.

There are two forms of marriage in use in this country —one regular, the other irregular. The former is preceded by the publication of banns in the kirk of the parish where one of the parties resides, and the union is afterwards registered in the kirk. The irregular marriage is contracted without any religious or other formalities, and simply by the parties acknowledging themselves to be husband and wife before a witness, or by living together as such permanently. This latter kind of marriage was that performed by the celebrated blacksmith and other persons at Gretna, over the border, who assisted runaway couples into matrimony merely by witnessing their avowal that they were husband and wife. The necessity for witnesses in the case of irregular marriages is exemplified by an argument used in a Scotch court of law; namely, that if two persons came before the thirteen judges of the Session in Scotland, and acknowledged themselves to be husband and wife, and if, before they got down-

stairs, twelve of the thirteen judges died, the evidence of the remaining one would not be sufficient to substantiate that marriage.

Usually marriages are solemnized in the kirk after publication of banns, and substantially the ceremony is after the manner of the Church of England, with the exception of the use of the ring, which is deemed to be a relic of popery. It certainly is a remnant of paganism, for we find that the sacramental ring witnessed the vows of the rude Celtic races, and rings have frequently been found in cists, and under memorial cairns in Scotland. Such rings, when taken from barrows of female burial, may undoubtedly be regarded as either espousal or wedding pledges. In the kirk at the present time the parties join their right hands and give their mutual consent to marry in the presence of the minister, who delivers prayers.

The banns are generally proclaimed before divine service on three successive Sundays, as with us under our Marriage Act; but on payment of an additional fee at the registry couples can be "cried" three times at once on one Sunday. There is a superstition in Scotland that it is unlucky for a woman to attend in the kirk when the banns are "put up." A similar notion obtains in Worcestershire, where it is thought that if a woman were to attend at the church on either of the three Sundays on which her intended wedding is proclaimed, all her offspring would be born deaf and dumb. A sense of modesty perhaps helps to keep this custom alive.

The upper classes in Scotland are generally married on Monday, and the middle and lower classes on Tuesday or Friday; but at Forglen, in Banffshire, Friday is accounted an unlucky day for marriage. Another peculiarity with the Scotch people is that they much favor the last day of the year for celebrating marriages. There are more weddings

on that day in Scotland than in any week of the year, except, of course, the week in which that day occurs. The months of January and May are considered to be particularly objectionable for marriages; the superstition as to the latter having been taken from the Romans probably. It is also not proper to have the banns published at the end of one quarter of a year, and to marry at the beginning of the next quarter. At Logierait, in Perthshire, and the neighborhood, that day of the week upon which the 14th of May fell was deemed to be unlucky all through the remainder of the year, and no person would marry upon it. At Kirkwall and St. Ola it was considered an unhappy omen if a couple were disappointed in getting married on the day which they had fixed for the purpose.

In Scotland a bride is generally lifted over the threshold of her new home, a custom which is probably derived from the Romans. The threshold is considered to be a sort of sacred limit, and is the subject of much superstition. It is customary for the mother, or some other near female relative of the bridegroom, to attend at his house to receive the newly-married pair. She meets them at the door with a currant bun, which she breaks over the head of the bride before entering the house. It is considered very unlucky if the bun by mistake should be broken over the head of any person other than the bride.

The distribution of money at marriages is still observed in Scotland. About the time when the couple are about to leave the house of the bride's father, either for the wedding trip or the bridegroom's home, the boys and girls of the neighborhood assemble in front of the house and cry out, "Bell money, bell money!" When the door is opened, the shouts are redoubled, and they do not cease until some one of the wedding party throws a shower of copper and small silver coins among the crowd. The departing bride

and bridegroom are generally saluted with a volley of old slippers and shoes, for luck. The Scotch had a superstition about happy and unhappy feet. Thus, at Forglen, it was formerly the custom to wish brides and bridegrooms a happy foot.

In some remote districts in Scotland the friends of the bridegroom assemble at his residence, and proceed with him to that of the bride, where a clergyman meets them and performs the marriage ceremony. All then go in procession, preceded by a fiddler, to the future residence of the couple. The young men of the party start off at full speed on foot or horseback, and the one who first reaches the house and announces the wedding is said to have won the broose or kail, and is entitled to salute the bride with a kiss on her arrival. He was formerly also entitled to some refreshment out of the kail-pot prepared for the approaching party, a dish of spiced broth, or a cake. On the arrival of the bride a farle of oat-cake, that is, a quarter of a circle into which the cake is generally cut, is broken over her head, and she is presented with a pair of tongs, as a symbol of her future right to rule the household. The custom of riding for the kail is referred to in the "Collier's Wedding," by Chicken, in 1764, as follows:

> "Four rustic fellows wait the while
> To kiss the bride at the church-style;
> Then vig'rous mount their felter'd steeds,
> With heavy heels, and clumsy heads;
> So scourge them going, head and tail—
> To win what country call the kail."

Sampson, writing in 1802, says: "At the Scotch weddings the groom and his party vie with the other youngsters who shall gallop first to the house of the bride. Nor is this feat of gallantry always without danger; for in every village through which they are expected they are received

with shots of pistols and guns. These discharges, intended to honor the parties, sometimes promote their disgrace, if to be tumbled in the dirt on such an occasion can be called a dishonor. At the bride's house is prepared a bowl of broth, to be the reward of the victor in the race, which race is therefore called the running for the brose."

The "Courier," of the 16th of January, 1813, in recording a wedding in the preceding month at Mauchline, says: "Immediately after the marriage, four men of the bride's company started for the brose, from Mauchline to Whitehill, a distance of thirteen miles, and when one of them was sure of the prize, a young lady, who had started after they were a quarter of a mile off, outstripped them all, and, notwithstanding the interruption of getting a shoe fastened on her mare at a smithy on the road, she gained the prize, to the astonishment of both parties."

Sinclair, writing in 1792, says that at Galston, in Ayrshire, the custom was when a young man wished to pay his addresses to a girl, not for him to go to her father's house and profess his passion, but to go to a public-house; and he having let the landlady into the secret, the girl was sent for. She seldom refused to come under such circumstances, and when she arrived she was entertained with ale and spirits, and the marriage was agreed on.

Another custom formerly in use in Scotland was called creeling the bridegroom. On the day after the wedding, when the marriage feast was continued, the bridegroom had a creel or basket filled with stones firmly fastened upon his back; and with this encumbrance he was compelled to run about the neighborhood, followed by his friends, who would not allow him to remove it until his wife came after him, and either kissed him or unfastened the creel. This she did in token that she was no longer a maiden; and sometimes it happened that, as the relief depended upon her, the

husband had not to run far; but when she was either very bashful or very sportive, he had to carry his load a considerable distance. The custom was very strictly enforced, for the friend who was last creeled had charge of the ceremony, and he was generally anxious that the new bridegroom should not escape.

Pennant, in his "Tour in Scotland," relates that among the Highlanders it was the custom for the bride immediately after her marriage to walk round the church alone. In some places all the company after leaving the church walked round it, keeping the walls always upon their right hands. Another custom in the Highlands, and particularly at Logierait, was to unloose every knot about a newly-married couple before the celebration of the ceremony, for fear of barrenness; but the knots were retied before the parties walked round the church. A similar usage as to the unloosing of the knots prevailed in France and elsewhere. The walk round the church was called the Deasuil, and is of Celtic origin.

Among the Highlanders great care was taken that dogs did not pass between a couple on their way to be married; and particular attention was paid to leaving the bridegroom's left shoe without a buckle or latchet, in order to prevent the secret influence of witches on the wedding night.

A Highland wedding early in the present century was generally conducted as follows. When a couple of young people had agreed to get married, the nearest relations of both parties met to ratify the contract, which was generally done by the consumption of a quart or two of whiskey, as in Ireland. This proceeding was called the booking. Some Tuesday or Thursday in the growth of the moon was appointed for the celebration of the nuptials. Meanwhile, two trustworthy persons were selected, one being a man, to protect the bride from being stolen, which in olden

times most likely she would have been; and the other being a woman, who acted as the bed-chamber custodian on the wedding day. A few days before the wedding the parties, attended by their friends, perambulated the country to invite the guests. On the bridal morning some lady friend was appointed mistress of the ceremonies for the day, and she decked the bride in her best clothes. The bridegroom also was made as smart as possible, and adorned with wedding favors. Volleys of musketry welcomed the guest to a substantial breakfast, after which the company had a dance.

At the proper hour the bride was mounted on horseback behind an experienced rider, and with musketry and bagpipes she proceeded with her friends to the appointed place. The bridegroom and his party followed, and allowed the bride and her friends to enter the meeting-house first. After the nuptial ceremony all the company adjourned to the nearest inn or the house of some relation of the bride, it being considered unlucky for her new home to be the first which she entered after her marriage. All parties then returned to the bridegroom's house, where they were received with gunshots. At the door the bride was welcomed with a basket of bridal bread and cheese. The couple were then seated at the upper end of a banquet, after which followed dancing and deep drinking. Late at night came the "bedding of the bride," who was put to bed in the presence of all the company. Her left stocking was then flung over the shoulder of some person, and the one upon whom it fell was reckoned to be the individual who would next get married. The bridegroom was then led in and put to bed, and while there he drank the company's health. The festivities lasted all the next day; and this continued mirthful celebration of the affair was called "backing the wedding."

A pennie brydal, or penny wedding, was a common event in Scotland in the last century. The expense of the marriage entertainment was defrayed, not by the couple or their friends, but by the guests, all of whom paid something. Sometimes as many as two hundred guests assembled, usually at a tavern, and their contributions often amounted to a good sum, which greatly assisted the couple upon their outset in life. In Aberdeenshire this kind of wedding was called the siller marriage. The penny weddings were in olden times reprobated by respectable people as leading to disorder and licentiousness; but it was found to be impossible to suppress them. All that could be done was to place restrictions upon the amount allowed to be given, and five shillings was the limit. An act of the General Assembly, in 1645, endeavored to abolish pennie brydals, without success.

The records of the parish which includes the most northern burgh on the mainland of Scotland, show that in the last century those persons who had been fined by the Kirk Session were not entitled to "get the benefit of marriage" until the fines were paid. These fines had been imposed principally for "Sabbath-daye enormities." In 1709 the Session, "considering the great abuses committed by the confluence of people who frequent contracts" (betrothals), appointed "that none contract till they come to the minister, and find caution that there be no dancing or music at the contracts." In 1711 it was enacted that, for the better preservation of the sanctity of the Sabbath, "there be no marriages hereafter upon Monday." Persons "contracted" or publicly betrothed, were fined 10*l.* Scots by the Session if they afterwards refused to "implement the contract;" and persons intending marriage were, after the change of currency, obliged to "consign" 10*s.* in the clerk's hands before publication of the banns. It is recorded that

the Session "sat upon an elder for going and courting here and there several women," for which he was "sharplie reproved."

At Caithness, early in the present century, when a man wished to be married and could not repeat the Shorter Catechism, the Session required him to produce two "cautioners" to the amount of 12*l.* Scots, that he would acquire it within six months after his marriage.

The custom of assembling many persons together, and spending several days in drinking, feasting, and dancing, at weddings, was very common in all parts of Scotland; and usually the greater part of the provisions was provided by the many guests who assembled on the occasions. Douglas's "Virgil" tells us, "There was a custom in the Highlands and north of Scotland, where newly-married persons had no great stock, or others low in their fortune, brought carts and horses with them to the houses of their relations and friends, and received from them corn, meal, wool, or whatever else they could get." Ramsay's "Poems," in 1721, tell us that it was the custom in Scotland for the friends to assemble at a newly-married couple's house, before they had risen from bed, and to throw presents upon the bedclothes:

"As fou's the house cou'd pang,
To see the young fouk or they raise,
Gossips came in ding dang,
And wi' a soss aboon the claiths
Ilk ane their gifts down flang."

At a village near Glasgow was a little round isolated mount called a Mote, and in recent times it was the custom, after the celebration of a marriage in the neighborhood, for the wedded pair, with their friends, to assemble and dance on the flat top of the Mote. The penalty for a neglect of this usage was sterility in the couple.

In early times the Scottish lairds and barons regulated the marriages of their vassals, and had the right to sleep with the wife of any of them on the first night after marriage. This privilege was in later days waived upon the payment of a sum of money by the husband. "It was said that Eugenius III., king of Scotland, did wickedly ordain that the lord or master should have the first night's lodging with every woman married to his tenant or bondman, which ordinance was afterwards abrogated by King Malcolme III., who ordained that the bridegroom should have the sole use of his own wife, and therefore should pay to the lord a piece of money called Marca."

In early times there were few churches on the borders of Scotland, hence a priest used to visit the forlorn regions once a year for the purpose of solemnizing marriages and baptisms. This, says Scott, gave rise to a custom called hand-fasting, by which a couple, who were too impatient to wait the arrival of the priest, consented to live as husband and wife in the interim. Each had the privilege, without loss of character, to draw back from the engagement if he or she were not disposed to legitimatize the cohabitation by the rites of the church. But the party retiring was obliged to maintain the issue of the union, if any.

This custom of hand-fasting, or hand-fisting, was in use in the last century, when, at an annual fair, the unmarried persons of both sexes chose companions for the ensuing year, with whom they lived until the next fair. If they mutually suited at the end of the twelve months they got married, and if otherwise, they separated. Sinclair, writing at the end of the last century, suggested that as this custom obtained at a place situated near a Roman encampment, possibly it was based upon the Roman marriage by use, by which, if a woman lived with a man for a year without being absent three nights, she became his wife. The

hand-fasting kind of marriage contract is said to have been in use among the ancient Danes who called it hand-festing, and upon which followed the freedom, without the actual ceremony, of marriage.

A writer in 1543 says: "Every man lykewyse must esteme the parson to whom he is hand-fasted, none otherwyse than for his owne spouse, though as yet it be not done in the church. . . . . After the hand-fastynge and makyng of the contracte, the churchgoying and weddyng shuld not be differred to longe. . . . . At the hande-fasting ther is made a greate feaste and superfluous bancket, and even the same night are the two hand-fasted personnes brought and layed together, yea, certan wekes afore they go to the chyrch."

Brand, writing early in the present century, says that the system of full probation before marriage was practised on Portland Island, and that traces of the hand-fasting system might be found in many parts of England.

According to the Scotch law, the marriage of the father and mother legitimatizes all children previously born, however old they may be. An old saying is that all children under the mother's girdle or apron-string at the time of her marriage are legitimate. In very early days children born before wedlock used to perform a part in the marriage ceremony, by being placed under the veil or mantle of the bride or the pallium of the altar, in which position they receive the nuptial benediction. And instances have occurred in more modern times where premature offspring have been put under their mother's apron, and had the string tied over them during her marriage.

In the last century the purchase of silver teaspoons always preceded nuptials in Scotland. They were as much a necessary part of the wedding gear as the household furniture, and they were as regularly bought. The country

folks resorted for these spoons to the Parliament Close, in Edinburgh, where all the goldsmiths were located.

Sometimes a bridal party in Scotland takes a pleasure sail upon the water, but when they do they always go up the river. It is considered very unlucky to go down the water; and if the party should do so, either the bride, bridegroom, or one of the bridesmaids will be drowned.

On the eve of the day of St. Andrew, the patron saint of Scotland, maidens, in pursuance of an old and wide-spread custom, sought to learn what kind of husbands they were to have by praying in these words: "Oh, St. Andrew! cause that I obtain a good pious husband. To-night show me the figure of the man who will take me to wife." There was an ancient superstition that, in order to ensure good fortune to a bride, it was necessary that she should enter her house under two drawn swords placed in the form of St. Andrew's cross.

In certain districts of the Orkneys the people marry only when the moon is growing, believing that the waning moon is fruitless; a superstition which recalls the words of Theseus in the "Midsummer Night's Dream:"

> "Chanting faint hymns to the cold fruitless moon."

Some couples even wish for a flowing tide at their nuptials. Thursday is also esteemed the luckiest day in the week for marriage by the Orcadians. Possibly this respect for Thor's day is a remnant of Scandinavian paganism. (*Vide* p. 138.)

Near the Loch of Stennis, in the Orkneys, are certain standing stones, which are relics of two large circles, called respectively the Circle of the Moon, and the Circle of the Sun. As recently as one hundred years since these two enclosures were made to fulfil a matrimonial duty. A maiden who wished to be married performed alone a circuit

round the stones dedicated to the moon, and her intended husband used to do the same in solitude round those devoted to the sun. This ceremony completed, the pair met at the stone of Odin, through the centre of which was a hole of capacious size. They took their stand on either side, joined their hands through the hole, pledged their troth, and thus became husband and wife. At any time afterwards, when the match became mutually irksome, the couple met in the evening in the church of Stennis, each departed through a different door, and thus a divorce was completely effected. In other parts of the Orkneys the contracting parties joined their hands through a perforation or ring in a stone pillar at the ceremony of marriage.

In the Scilly Isles marriages were performed without banns or licence. The nuptials were celebrated with dancing and music, and they concluded with the bride's dance at night.

In the Isle of Man a superstition prevails that it is very lucky to carry salt in the pocket, therefore the natives always do so when they marry. Train, in his history of this island, says, "On the bridegroom leaving his house it was customary to throw an old shoe after him, and, in like manner, an old shoe after the bride on leaving her home to proceed to church, in order to ensure good luck to each respectively; and if by stratagem either of the bride's shoes could be taken off by any spectator on her way from church, it had to be ransomed by the bridegroom."

Waldron, writing of a Manx wedding, says: "They have bridemen and bridesmaids who lead the young couple, as in England, only with this difference, that the former have osier wands in their hands, as an emblem of superiority." The same author tells us that at the marriages of the inhabitants of the Isle of Man they were preceded to church by musicians, "who play all the while before them the tune,

The Black and the Grey, and no other is ever used at weddings." He adds that, "when they arrive at the churchyard they walk three times round the church before they enter it." And, in reference to a wedding feast, he says: "Notice is given to all the friends and relations on both sides, though they live ever so far distant. Not one of these, unless detained by sickness, fails coming, and bringing something towards the feast; the nearest of kin, if they are able, commonly contribute the most, so that they have vast quantities of fowls of all sorts; I have seen a dozen of capons in one platter, and six or eight fat geese in another; sheep and hogs roasted whole, and oxen divided but into quarters."

CHAPTER IX.

Welsh Marriages.—Biddings.—Bidding Letters.—Purse and Girdle.—Wedding Gifts.—Bride Wains.—Bride Ales.—Bride Bushes.—Bride Stakes.—Racing at Welsh Weddings.—Helen's Hunt.—Riding for the Ribbon.—Westmoreland Weddings.—Bell Inscriptions.—Quintain Sports at Weddings.—Bundling.—Chaining.—Sanding.—Marriage Tithes.—Money given at Marriages in Wales.—Wife-beating.

THE weddings in Wales in olden times were characterized by several curious customs; for example, Biddings, Bundlings, Chainings, Sandings, Huntings, and Tithings.

The Biddings were probably of British origin, and were conducted as follows: When a young couple had arranged to be married they sent a paid bidder or inviter about a week or a fortnight before the wedding day to invite the guests. He usually carried a long stick, with ribbons flying, and standing in the middle of the guest's room he repeated the words of bidding, generally in rhyme, by which he invited all in the house to the wedding, and to bring their gifts, promising them good entertainment. The richer people sent circular letters to the guests by the bidder, in which letters it was stated that any donations would be thankfully received. So early as 1594, bidding letters were used in Cardiganshire weddings. In later years the custom of sending them was so common throughout Wales, that the printers kept bidding forms in type, and made the necessary additions to them as occasion required. The following is an example of a bidding letter:—

"Carmarthen, Aug. 19, 1828.

"We beg leave respectfully to acquaint you that it is our intention to enter the matrimonial state on Tuesday, the 23rd day of September next; and from the encouragement we have received, by the kind promises of our friends, we purpose making a bidding on the occasion, which will be held the same day, at the Old White Lion, in Queen Street, where we hope to have the pleasure of your company and influence; and whatever favors you may then think proper to confer on us will be gratefully acknowledged, and repaid with thanks whenever required on a similar occasion, by your humble servants,

"Dennis Woods, Currier.
"Eugenia Vaughan,
Servant at the Ivy Bush Hotel.

"The young man's father and mother (John and Anne Woods), his brother (John) and sisters (Jane and Anne), with James Powell, desire that all gifts of the above kind, due to them, be returned to the young man on that day, and will be thankful for all favors granted. Likewise the young woman's mother (Elizabeth Vaughan), her sister (Rebecca), and George Adams, of the Ivy Bush Coach Office, with Anne, his wife, request that all gifts of a like description due to them, may be repaid to the young woman on the above day, and will also feel thankful for any additional favors that may be conferred on her."

A bidding letter sent in 1850, gave information of the place and hour to the invited guest, and concluded with the words: "and whatever donation you may be pleased to confer on us then, will be thankfully received, warmly acknowledged, and cheerfully repaid whenever called for on a similar occasion." In recent times the custom is confined to servants and mechanics in towns, but in the coun-

try all the laborers, tradesfolk, and farmers of the humbler sort adopt it.

On the day before the marriage the woman's goods, generally consisting of an oak chest, a feather bed, the bedclothes, and some other household furniture, were taken to her husband's house; and this was called "bringing home the chamber." The man was expected to find the bedstead, tables, and chairs. On the eve of the wedding the bridegroom received at his house presents of money, cheese, butter, and cattle from his friends, and the bride also received similar gifts at her house from her friends. This was called "purse and girdle," and is an ancient British custom. In some parts the gifts were presented at a feast before or on the wedding day itself. An account of each gift and of the giver was kept in writing by the clerk of the wedding, and the presents were considered to be debts, which were in some places transferable or assignable to other persons; in others, were returnable only when the actual donor entered into matrimony, and he or she gave a bidding; in others, were repayable on demand at any time, and upon refusal were recoverable at law; and in others, could not be reclaimed by the givers until a similar occasion presented itself in his or her own family.

The wedding generally took place in Cardiganshire on a Saturday. Upon the wedding day the bride and bridegroom and all their bidden friends, sometimes to the number of a hundred or two, went in procession to the church, preceded by a harper or fiddler. Occasionally the friends of the bridegroom met at his house first, where they had bread, cheese, and ale; then ten or twenty of the best mounted among them went to the bride's house to demand her in marriage. There her friends were already assembled, and between the two parties ensued a wordy warfare, consisting of arguments and threats in poetry on one side

and abuse on the other. Ultimately the bride was given up, and then the united parties went to the church; the one which had obtained possession of her riding off with her as if they had captured her. Going to the church, frequently the men and women went in separate parties, but in returning they walked or rode in pairs. Generally in country places they rode, and after the knot had been tied they all, men and women, raced back to the bridegroom's house, or to the inn where the feast was to be given. Often the feast was of a simple kind, being composed of bread, cheese, and ale, but generally the drink was not spared. It was often at this repast that the guests' presents were made when they consisted of money, a large plate being placed on a table for that purpose. On the day after the wedding the bride and bridegroom received back the presents which they had made at other people's weddings.

Owen, in his "Welsh Dictionary," in explanation of the word cymhorth, says: "The poor people in Wales have a marriage of contribution, to which every guest brings a present of some sort of provision or money to enable the new couple to begin the world." Under the word cawsa, he says: "It is customary in some part of Wales, for the poor women newly married to go to farmers' houses, to ask for cheese, which is called cawsa." And under the word "cowyll," he says that it signifies a garment or cloak with a veil, presented by the husband to his wife on the morning after marriage, and also the settlement on her of his goods and chattels.

A custom similar to the Welsh biddings prevailed in Cumberland, Westmoreland, and other parts of the North of England, at the end of the last century. A wedding in these places was not a private affair, but was publicly celebrated, and called a bride-wain or bidden wedding. After a match had been arranged, the parties gave notice of its

intended celebration to the public in every possible way, even by advertisements in the newspapers, which, giving the names of the parties, and the place and time of the wedding, invited any one who pleased to come to it. Such an advertisement appeared so late as 1803. Generally the whole neighborhood for miles round, to the number of several hundred persons, assembled at the bridegroom's house or other appointed place, where they all joined in various out-door pastimes. A plate or bowl was put in a convenient place, and each one of the visitors contributed something. Generally presents were made to the couple several days after the ceremony by their relations and near friends, and these gifts consisted of household furniture, domestic utensils, pewter plates, knives, forks, candlesticks, grain, and money. The value of the total contributions was sometimes as much as 200*l.* A servant girl who had continued in the same servitude for seven years was entitled, upon her marriage, to a copper kettle capable of containing from four to six gallons; and this vessel was always presented, unless the bride preferred some equivalent in its place.

The bride-wain wedding was first so called because persons low in their fortunes sent round carts or wains and horses to their friends, and received from them corn or whatever they could get. Hutchinson, writing of Whitbeck, in Cumberland, says: "Newly-married peasants beg corn to sow their first crop with, and are called corn-laiters."

Other similar weddings were called bride-ales, bride-bushes, and bride-stakes, from the brides selling ale on the wedding day, and the invited friends contributing money or goods in payment for it; and also from a bush at the end of a stake or pole being the ancient sign of the country ale-houses, around which pole the guests used to dance. The term of "bride-ale" was also applied to the marriage

procession, and the carrying home of the bride was sometimes called a bride-wain.

The court rolls of Halesowen borough, in Salop, of the fifteenth year of Elizabeth's reign, contain the following entry relating to the custom of bride-ale: "Item, a payne is made that no person or persons that shall brewe any weddyn-ale to sell, shall not brewe above twelve strike of mault at the most, and that the said persons so married shall not keep nor have above eight messe of persons at his dinner within the burrowe: and before his brydall daye he shall keep no unlawfull games in hys house, nor out of hys house, on pain of twenty shillings." We may gather from this restriction, that bride-ales were in early times conducted with much deep drinking.

Puttenham, in his "Arte of Posie," tells us that during the course of Queen Elizabeth's entertainment at Kenilworth Castle, in 1575, a bride-ale was celebrated with a great variety of shows and sports; and Laneham, in his contemporary letter, mentions the same fact. Newton, in his "Herbal for the Bible," says that at bride-ales the houses and chambers were strewed with roses; and, writing of rushes, he says: "Herewith be made manie pretie imagined devises for bride-ales," as "baskets, hampers, panniers, pitchers, dishes," and other things, which were hung up in the houses and given as "bride-gifts or presents." Ben Jonson says:

> "With the phant'sies of Hey-troll,
> Troll about the bridal bowl,
> And divide the broad bride-cake
> Round about the bride's stake."

Vaughan, in his "Golden Grove," in 1608, says, "The marriage day being come (in some shires of England), the invited ghests do assemble together, and at the very instant of the marriage doe cast their presents (which they

bestowe upon the new-married folkes) into a bason, dish, or cup which standeth upon the table in the church, ready prepared for that purpose. But this custom is only put in use amongst them which stand in need."

In the "History of Sr. Billy of Billericay and his Squire Ricardo," we read: "In most parts of Essex it is a common custom, when poor people marry, to make a kind of dog-hanging, or money-gathering, which they call a wedding-dinner, to which they invite tag and rag, all that will come; where, after dinner, upon summons of the fiddler, who setteth forth his voice like a town-crier, a table being set forth, and the bride set simpering at the upper end of it, the bridegroom standing by with a white sheet athwart his shoulders, whilst the people march up to the bride, present their money and wheel about. After this offering is over, then is a pair of gloves laid upon the table, most monstrously bedaubed about with ribbon, which by way of auction is set to sale at who gives most, and he whose hap it is to have them, shall with all have a kiss of the bride."

Morant says that at Great Yeldham, in Essex, "a house near the church was anciently used and appropriated for dressing a dinner for poor folks when married, and had all the utensils and furniture convenient for that purpose." And, writing of Harlow, he says that a house close to the churchyard was designed for the entertainment of poor people on their wedding day. Gough, in his "Camden," in 1789, tells us that in Hertfordshire, "at Therfield, as at Braughing, was till lately a set of kitchen furniture lent to the poor at weddings."

But to return to Welsh wedding customs. We have already mentioned that it was usual for the bridal party to race back from the church to the bridegroom's house or to the inn where the feast was to be given. Malkin, in his "Tour in South Wales," says: "Ill may it befall the trav-

eller who has the misfortune of meeting a Welsh wedding on the road. He would be inclined to suppose that he had fallen in with a company of lunatics escaped from their confinement. It is the custom of the whole party who are invited, both men and women, to ride full speed to the church porch, and the person who arrives there first has some privilege or distinction at the marriage feast." Malkin adds that the race is conducted in such a boisterous and reckless manner as to be highly dangerous.

Bland says: "A respectable clergyman informed me that, riding in a narrow lane near Macclesfield, in Cheshire, in the summer of 1799, he was suddenly overtaken (and indeed they had well-nigh rode over him) by a nuptial party at full speed, who, before they put up at an inn in the town, where they stopped to take some refreshment, described several circles round the market-place, or rode, as it were, several rings."

Another custom in Wales is for the bride to gallop on horseback away from the bridegroom, attended by a cavalier of her own choice. The husband must follow her in her own line of country, and oftentimes he has a difficult task to capture her. This race is sometimes called Helen's Hunt, in allusion to the ride of Helen with Paris, which originated the Trojan war, but probably the race is a mere symbol of the old custom of capture and defence, which was so common with all primitive people. Lord Kames, writing in 1807, says that the following contest took place at a Welsh wedding in his day: "On the morning of the wedding day, the bridegroom, accompanied with his friends on horseback, demands the bride. Her friends, who are likewise on horseback, give a positive refusal, upon which a mock scuffle ensues. The bride, mounted behind her nearest kinsman, is carried off, and is pursued by the bridegroom and his friends, with loud shouts. It is not

uncommon on such an occasion to see two or three hundred sturdy Cambro-Britons riding at full speed, crossing and jostling to the no small amusement of the spectators. When they have fatigued themselves and their horses, the bridegroom is suffered to overtake his bride. He leads her away in triumph, and the scene is concluded with feasting and festivity."

Similar customs to the above prevailed in Scotland under the name of riding for the kail, and in Westmoreland a contest of this kind is called riding for the ribbon. In a book published at Kendal in 1790, in the Westmoreland dialect, we are told that after a wedding ceremony, "awe raaid haam fearful wele, an the youngans raaid for th' ribband, me cusen Betty banged aw th' lads, and gat it for sure." A Westmoreland wedding was conducted with much festivity and boisterous mirth. Early in the morning of the marriage day the bridegroom, attended by his friends, proceeded to the house of the bride's father. Having arrived there, the husband saluted his wife, and all the party had a substantial breakfast; after which they went to the church in a procession, accompanied by a fiddler. A garland of flowers was thrown across the shoulders of the bride, and a similar wreath adorned the waist of the bridegroom. At the conclusion of the marriage ceremony the company repaired to the nearest inn, where the couple's healths were drunk. They then returned in a cavalcade to the bride's father's house, where they had dinner and much post-prandial merriment. Immediately upon their arrival home all the company were presented with a slice of bride-cake, called wineberry (currant) cake, which the bride cut up, the ring being meanwhile placed upon it, and which the bridegroom handed round to the guests. In the evening the couple were chaired amid the plaudits of the company, and the night was spent in jollity until day dawned.

Apropos of Westmoreland we may add, that on the fifth bell at the church at Kendal was the following inscription in reference to the common custom of bell-ringing at weddings:

"In wedlock bands,
All ye who join with hands,
Your hearts unite;
So shall our tuneful tongues combine
To laud the nuptial rite."

The last four lines, with the omission of the word "tuneful," are inscribed upon the eighth bell of Sevenoaks Church, in Kent; and a similar verse is upon the tenth bell of Cripplegate Church.

The game of quintain was a very usual adjunct to weddings in Wales in early times, and it was also common in England on similar occasions. As a bridal sport probably the English borrowed it from the Welsh. Among the latter people the friends of the bride often raised obstructions before the door of the house to perplex the friends of the bridegroom. These obstructions were sometimes ropes of straw fastened across and blocking up the road, and sometimes a quintain which was rigidly guarded by the bride's party, who challenged the opposite company to games with it. If the competitors, as they rode atilt at the flat side of the machine, were not dexterous, they were overtaken by the swinging sand-bag and struck off their horses—an occurrence which gave great pleasure to the woman's champions, who maintained a friendly hostility to the man and his companions. Probably the straw-rope obstructions gave rise to the chainings, which we shall presently mention.

Owen, in his "Welsh Dictionary," under the word "cwintan," says: "A pole is fixed in the ground, with sticks set about it, which the bridegroom and his company take up, and try their strength and activity in breaking

them upon the pole." Ben Jonson refers to the quintain at weddings as follows:

> "At quintin he,
> In honor of his bridal-tee,
> Hath challenged either wide countree."

At Blackthorn the wedding quintain stood upon the common green, and was a well-recognized institution there. At Deddington, in Oxfordshire, this sport was commonly used at marriages. In 1575, among the various sports which entertained Queen Elizabeth at Kenilworth Castle was running at the quintain at a country bridal. Blount, in his "Glossographia," says that this game was much in request at marriages, particularly in Shropshire; and that the quintain was set in the highway where the bride and bridegroom had to pass. The young man who broke most poles, and showed most activity, won a garland. Aubrey says the sport was common at weddings until the breaking out of the civil wars.

The custom of Bundling in Wales was as follows. The man went at night to the bed of his lover, into which, retaining some of his outer garments, he was admitted by her without reserve. These meetings were often conducted with much innocence, but sometimes the converse happened. This kind of courtship generally took place on Saturday or Sunday nights, and the man often walked long distances to the bundling. The custom is said to have originated in a scarcity of fuel, and the consequent unpleasantness of the couple sitting together in cold weather without a fire. The same mode of courtship was known in America under the name of tarrying, as we have before noticed (*vide* p. 115).

The custom of Chaining is common in Monmouthshire and Glamorganshire at popular weddings. The couple,

after their marriage, are stopped at the church door or churchyard gate by the villagers holding a band of twisted evergreens and flowers, or of hay and straw, which is not removed until the pair have paid a toll. Sometimes the couple are chained together with the band, and sometimes the people of the villages, through which the bride and bridegroom pass on their way home, obstruct them with a chain of the before-mentioned materials. At a village in Somersetshire, a few years ago, on the occasion of weddings, the children of the place used to fasten the gates of the church with evergreens and flowers; and this floral bond was not unloosed until money had been given.

At Knutsford, in Cheshire, and in the district for several miles round, obtains the custom of Sanding. On the day of the celebration of a wedding, the couple's friends and neighbors decorate the street in front of their houses by strewing white sand in various patterns. Sometimes this ornamentation takes the shape of curved lines one above another, and sometimes of diamonds and segments of circles. At others, words are formed, as "Long Life and Happiness." When a well-known inhabitant is married, nearly every door front is embellished in this way. The origin of this custom is obscure, but it is said that before 1774, when St. John's Church was erected, the old church was situated about a mile from the town, and it had no bells; consequently the inhabitants had not the usual means of testifying their pleasure at a marriage by ringing a merry peal. They therefore resorted to the expedient of marking pretty devices in red and white sand before their doors as token of congratulation. At this same Knutsford it is usual on the return of a wedding party from church to throw money to the boys who collect round the couple's door, and who on breach of the custom keep up a cry of "A butter-milk wedding."

At Northwich, in Cheshire, by authority of the charter of the church, the senior scholar of the grammar school was entitled to receive marriage fees to the same amount as those taken by the clerk, or in lieu thereof to receive the bride's garters.

A paper in the collection of Dr. Kennett in the Harleian MSS., says that it was an old custom in the dioceses of St. Asaph and Bangor, in North Wales, for the curates to take a tenth part of all the goods of both the man and the woman, whether rich or poor, upon their marriage. And although they had paid the usual tithe upon the crops at harvest, they were still obliged to pay another tenth if they happened immediately afterwards to get married. Persons living in adultery paid a fine of eleven shillings a year to the ordinary. These customs caused matrimony to be very scarce in the diocese. The marriage tithe of goods in Wales was declared to be illegal by an Act of Parliament passed about 1549.

Pennant says: "In North Wales, on the Sunday after marriage, the company who were at it come to church, *i. e.* the friends and relations of the party make the most splendid appearance, disturb the church, and strive who shall place the bride and groom in the most honorable seat. After service is over the men, with fiddlers before them, go into all the ale-houses in the town."

The Rev. Dr. Lort says in a manuscript note, cited by Brand: "At Wrexham, in Flintshire, on occasion of the marriage of the surgeon and apothecary of the place, August, 1785, I saw at the doors of his own and neighbors' houses throughout the street where he lived, large boughs and posts of trees, that had been cut down and fixed there, filled with white paper, cut in the shape of women's gloves and of white ribbons."

It was the custom in some parishes in South Wales, not

long since, for the bridegroom, upon uttering the words, "With my body I thee worship, and with all my worldly goods I thee endow," to produce money from his pockets, which he handed to the clergyman, who out of it took his fee, and delivered the remainder to the bride. So in Cumberland not long back, the bridegroom provided himself with gold coins and crown pieces, and when the service reached the endowing words, he gave the clergyman his fee, and poured the rest of the money into a handkerchief which was held for the bride by one of her maids. These usages were relics of the old church regulation, that "the accustomed duty to the priest and clerk" should be laid upon the book with the ring; and also of the ancient custom of purchasing the woman's virginity.

An old Welsh law tells us that a husband might administer three blows with a stick to any part of the person of a misbehaving wife except her head; and another law provided that the stick should not be longer than the husband's arm, and not thicker than his middle finger.

CHAPTER X.

Marriage among the Early Christians.—Marriage among the Ancient Britons.—Marriage among the Anglo-Saxons.—Marriage among the Anglo-Normans.—The Power of Feudal Lords over their Wards.—Infant Marriages.—Betrothal Customs.—The Nuptial Kiss.—Breaking Money.—Crooked Ninepence.—Locks of Hair.—Tokens of Engagement.—Love Pledges.

AS a preface to our notes upon the archæology of marriage in England, to which our remaining chapters will be devoted, it is necessary that we should give an outline of the history of nuptials in the early Christian church, upon which many of our present rites and ceremonies are based.

Christian marriage was developed out of the marital customs of pagan Greece and Italy, and also out of the like usages of the Jews. At first it was not a religious ceremony, the only necessary form of it being that the bridegroom should go to the bride's house, and lead her to his own home in the presence of witnesses; or, in other words, marriage was a mere social contract, the essence of which was the taking of the woman by the man. When the church first exercised its control over marriage is not quite clear. Probably in early days it recognized marriage as a civil contract even before it interfered in the ceremony. Afterwards, in order to correct abuses, the priesthood introduced the custom of celebrating marriages before themselves, and of giving the nuptial benediction.

The church forbade marriage in Lent, in A.D. 364. The decrees of Pope Siricius in 385, spoke of marriage as being

regularly contracted by the benediction of the priest. The canonical answers of Timothy, who succeeded to the bishopric of Alexandria in 380, mentioned also, "the performing of the oblation" at marriages. St. Synesius, bishop of Ptolemais, in the fifth century, referred to the celebration of espousals in church; and in the same century, Sidonius, bishop of Clermont, intimated that the wedding ceremony was not deemed to be complete until the bride had gone home to the bridegroom's house.

Marriage was first forbidden to bishops in 692, and to priests in 1015; and the latter were obliged to take vows of celibacy in 1073. In 1138 the penalty for priests marrying was deprivation of their benefices, and exclusion from the celebration of divine service. Nevertheless, instances of married priests are not uncommonly found in ancient charters, at least to the end of the reign of Edward III. Charlemagne enacted in the eighth century, for the western empire, and Leo Sapiens in the tenth century, for the eastern, that marriage should be celebrated in no other way than by sacerdotal benediction and prayers, to be followed by the eucharist. Pope Nicholas, in the ninth century, wrote that crowns or garlands were worn on the heads of married couples, and that such articles were kept in the church for the purpose. These facts may be taken as evidence of the interest which the early ecclesiastics took in matrimonial affairs; but it was not until 1199 that marriage was systematically preceded in the Latin church by the publication of banns, and uniformly celebrated in the sacred building. In that year Pope Innocent III. decreed that espousals should be a church ceremony; and the great Council of Lateran, convoked by him in 1215, confirmed the same decree. The earliest canonical enactment on the subject of marriage-banns in the English church is said to have been made by the Synod of Westminster or London

in 1200, which ordered that no marriage should be contracted without banns thrice published in the church, unless by the special authority of the bishop. Some record that the practice was introduced into France as early as the ninth century, and that Odo, bishop of Paris, ordained it in 1176.

With the savage inhabitants of Britain before the time of Cæsar's invasion, an indiscriminate, or but slightly restricted, intermixture of the sexes was the practice; polygamy prevailed, and several brothers often had only one wife among them all. Frequently the only method of fixing the obligation of paternity, was by the uncertain one of resemblance. When, however, the ancient Britons celebrated their marriages, they did so at a cromlech in the open air, and sacrifices were offered. The lover of a British virgin addressed himself first to her father, whose absolute authority took away all power of refusal from the daughter. If the father agreed to the suitor's request of the lady in marriage, he was introduced to her; the period of courtship was very short, generally only a few days. As the Britons advanced in civilization they practised monogamy, the violation of which was considered to be a disgrace.

By the Anglo-Saxons the bond of matrimony was held to be most sacred. No man could lawfully marry without first obtaining the consent of the woman's Mundbora, or guardian, who was her father if living, and, if not, some other near relation. If such consent was not obtained, the husband was liable to penalties, and he acquired no legal rights over either the wife or her goods. For this consent the lover always paid a mede or price, in the nature of a present, according to the rank of the lady. It was therefore advantageous to a father that the "spindle-side," or female part of his family, to use Alfred's term, should outnumber the "spear-side," or male members thereof. The

parties were solemnly contracted, and a friend of the bridegroom became surety for the woman's good treatment and maintenance. Her dowry was fixed; and all the relations of both parties within the third degree were invited to the marriage feast. Each one made some present to the couple; and the Mundbora gave them arms, furniture, cattle, and money. This was called the Faderfrum, or father's gift, and was all the fortune that the bridegroom received.

On the day before the wedding, which generally took place within six or eight weeks from the time of the contract, the invited friends of the bridegroom went to his house, where they spent the day in feasting. On the next morning they went armed and on horseback to the house of the bride, under the conduct of the foremost man, to receive her, and conduct her to her husband. This martial show was both for compliment and to prevent a rescue by any former lover. The bride was led by a matron, called the brideswoman; followed by many young women, termed the bridesmaids, and attended by her Mundbora and other male relations. On her arrival she was received by the bridegroom, and solemnly betrothed by her guardian.

The united companies then proceeded to the church, attended by musicians. No marriage was lawful without the presence of the Mundbora at the ceremony, and he gave the bride to the bridegroom, saying, "I give her to be thy honor and thy wife; to keep thy keys and share with thee in thy bed and goods." The parties received the nuptial benediction from the priest, sometimes under a veil or square piece of cloth, called the care-cloth, held at each corner by a man, to conceal the bride's blushes; but this was not used in cases where the bride was a widow. After the benediction both of the parties were crowned with flowers, which were kept in the church for the purpose. A ring was used at the marriage as well as at

the betrothal. Some authors say that at the marriages of the Anglo-Saxons, the Mundbora presented the bridegroom with one of the bride's shoes, as a token of the transfer of authority; and she was made to feel the change by a blow on her head given with the shoe. The husband was bound by oath to use his wife well, on failure of which she might leave him; but he was allowed to bestow a moderate castigation upon her.

After the marriage ceremony all the company returned to the bridegroom's house, where was held the wedding feast. At night the bride was conducted to her chamber and put to bed by the women, and the bridegroom was in like manner attended by the men. The couple both being in bed, their healths were drunk in their presence by all the company. On the next morning, when the bridegroom rose, he gave his bride a morgengabe, or morning gift, which became her separate property, and was the ancient pin-money. All the company came to the chamber before the couple rose, to hear this gift declared, after which they feasted again for several days, until the provisions were consumed, and then, having made presents to the husband, they departed. The wedding dresses of a bride, and of three of her maidens, and of the bridegroom and his attendants, were of a peculiar fashion and color, and might not be worn on any other occasion. These dresses were at first the perquisites of the musicians who attended the marriage, but in later times they were given to some church or abbey.

The Anglo-Normans published an intended marriage three times in church, as we do at the present day. These people continued the Saxon custom of compelling the husband to obtain the consent of the wife's guardian to her marriage. So, in feudal days, the king had the right of disposing of the daughters of a deceased landowner in

marriage, if they were under fourteen years of age. This power was vested in him in order to prevent heiresses who were his tenants from marrying persons of doubtful affection to him. He had also the power of disposing of his male wards in marriage, although without such a good reason as that which applied in the case of females. The disposal of young orphan heiresses was generally deputed to some favorite who was possessed of sons, and to whom a wealthy marriage might be important.

The lords of manors had similar arbitrary rights over their orphan wards, and this was one of the feudal wrongs which drove the Norman barons to revolt in the days of King John; and the restriction that the heir should be forced to marry according to the choice of his lord was modified by the Great Charter. Frequently the lords sold their wards for high prices, or compelled them to pay large sums for the liberty to marry as they pleased. In fact, the power was so much abused that it was ultimately abolished.

Fathers who possessed rank and wealth affianced their children at a very early age, and compelled them to marry on arriving at puberty, in order to prevent wives or husbands from being forced upon the children after the father's death, the lord being eager either to secure an unmarried orphan prize for his own family, or to realize a profit by the sale to another. In 1265 William Fitz Nigel was obliged to pay King John eleven marks for liberty to marry at his own pleasure. Isabel, daughter of Maurice, third Lord Berkeley (who, born in 1281, was himself married at eight years of age, and was a father before he was fourteen), was married in June, in the second year of Edward III., to Robert, Lord Clifford, junior, upon the death of whose father, Lord Berkeley, supposing his son not to be of full age, bought his marriage of the king for 500*l.*; but

it appearing by inquisition that he was of full age, Lord Berkeley got the money back from the Exchequer. Maurice, fourth Lord Berkeley, was knighted at seven years of age to prevent wardship, and he was married at eight years, to Elizabeth, daughter of Hugh, Lord Spenser, then only eight years also. In the eighth year of Henry VIII. Maurice, sixth Lord Berkeley, bought of the king the wardship of the body and lands of John, son and heir of Sir Richard Berkeley, of Stoke; and by his will directed that he should be married at sixteen years of age to Isabel Dennys, his sister's daughter.

Frequently the very early marriages of children in the days of chivalry, and subsequently, were arranged by their parents not only to avoid wardship, but also to prevent the children from forming improper attachments, and to obtain for the parents advantages by union with important families. Thus, Thomas, Lord Berkeley, was contracted to Margaret, daughter of Gerald Warren, Lord Lisle, in the forty-first year of Edward III.; and by reason of her tender age—she was then only about seven years old—it was arranged that she should remain with her father for four years; but sickness happening in the family, they were married in the November following. Thomas, son of William, Marquis of Berkeley, was contracted by his father, at the age of five years, to Anne, Countess of Pembroke. Thomas, fifth Lord Berkeley, in the seventeenth year of Henry VIII., made a contract with Thomas, Duke of Norfolk, that his son and heir, Thomas, if he came to be nineteen years old, should marry Catherine, daughter of the duke. George, Lord Berkeley, in the twelfth year of James I., married Elizabeth, daughter of Sir Michael Stanhope, he being thirteen, and she nine, years old. About four years afterwards the bridegroom was sent to Christ Church, Oxford, his wife remaining with her father.

Froissart says that at the affiancing of two children, at the age of ten years, they were put into the same bed.

At the present time in England, the age for consenting to matrimony is fourteen in males and twelve in females. If the male be under fourteen, or the female under twelve, the marriage, although not absolutely void, is imperfect, and either of them, upon coming to the age for consenting, may disagree, and declare the marriage void.

Among the early Christians, as among the early English, a most important preliminary of marriage was a betrothal or nuptial contract, called sponsalia. In latter ages betrothal and marriage have been performed at the same time, both in the Western and Eastern churches. By the civil law, if a marriageable girl had not been betrothed by those whose natural or legal duty it was to see her married, and if afterwards she were to form any illicit connection, no damages were recoverable for loss of her services. The betrothal was often made before a priest, and was always confirmed by gifts, called arrhæ and arrha-bones, the earnest of marriage, as also by the joining of hands, by the interchange of rings, or by the man only giving a ring (*vide* the chapter on rings, *post*), by a kiss, by a dowry, by an oath, or by a written agreement signed before witnesses. Augustine mentions an agreement to marry, signed by the parties, and attested by several witnesses. A law of Henry I. enacted that no marriage contract made between a man and a woman without the presence of witnesses should be valid if either of them afterwards repudiated it. St. Leobard of Tours, in the sixth century, gave his betrothed a ring, a kiss, and a pair of shoes; the latter being a sign of his great subjection to her, and to bind his feet, the ring binding his hands.

Tertullian mentions the nuptial kiss and joining of the right hands together at the espousals, as a sign on the

woman's part of the first resignation of her virgin modesty. Strutt quotes a manuscript in the Harleian Library, which says: "By the civil law, whatever is given by way of betrothal gifts betwixt them that are promised in marriage, hath a condition (for the most part silent) that it may be had again if marriage ensue not; but if the man should have a kiss for his money, he should lose one half of that which he gave. Yet with the woman it is otherwise, for, kissing or not kissing, whatsoever she gave she may ask and have it again; however, this extends only to gloves, rings, bracelets, and such like small wares." It will thus be seen that for the privilege of giving or taking a kiss the man entailed upon himself a loss. Shakespeare, in the "Two Gentlemen of Verona," makes Julia say she will seal her betrothal "bargain with a holy kiss;" and in "Twelfth Night" the priest says that a betrothal was "attested by the holy close of lips."

Before publishing the banns it was anciently the custom for the priest to affiance the two persons to be married in the name of the Trinity; and the banns were sometimes published at vespers as well as during the time of mass. When the ceremony of betrothal was performed before a priest, he demanded of the parties whether they had entered into a contract with any other person, or made a vow of chastity or religion; whether they had acted for each other, or for any child which they might have had, in the capacity of godfather or godmother; or whether they had committed incontinence with any near relation of the other party; but the latter question might be dispensed with. Then the following oath was administered: "You swear by God and his holy saints herein, and all the saints of Paradise, that you will take this woman, whose name is ——, to wife, within forty days, if holy church will permit." The priest then joined their hands

and said: "And thus you affiance yourselves;" to which the parties answered affirmatively. They then received a suitable exhortation on the nature and design of marriage, and an injunction to live piously and chastely until that event should take place. They were not permitted, at least by the church, to reside in the same house; but were nevertheless regarded as man and wife. The marriage took place in modern times forty days after. An illicit connection in the interval was styled *matrimonium presumptum*, and whether it was improper was a moot point.

The ceremony of betrothal was regarded with much respect in England. We find, under date 1476, that a certificate was given by the minister and six parishioners of Ufford, in Suffolk, to the effect that since the death of a certain man's wife he had not been "trowhplyht" to any woman, and that he might therefore lawfully take a wife. The register books of Clare, in Suffolk, in the seventeenth century, contain a memorandum signed by a woman, by which she resigned all right in a man unto another woman, and assented to the couple proceeding to matrimony.

A very ancient custom at betrothal, particularly among the common people, was to break a piece of gold or silver into two parts, of which one was kept by the man, and the other by the woman. It was also usual for the parties to drink upon the occasion of the breakage of the metal. Strutt cites the old play of "The Widow" in proof of both of these usages. The widow is asked whether, upon the making by her of a verbal contract to marry, gold was broken between her and her lover, and whether they drank to each other. To which she replies that they "broke nothing," and drank "not a drop." Whereupon her questioner says that the contract can not stand good in law. In Middleton's play of "No Wit like a Woman's," one of the characters refers to the lip touching "the contracting

cup." In Doggett's "Country Wake," in 1696, Hob, referring to his betrothed wife Mary, says: "I ask't her the question last Lammas, and at Allhollow's-tide we broke a piece of money, and if I had liv'd till last Sunday, we had been ask'd in the church." Again, in an old chap history, called "Bateman's Tragedy; or, the Perjured Bride justly Rewarded," we are told that to bind his love the hero "broke a piece of gold, giving her the one half and keeping the other himself." In the play of the "Vow Breaker," which was probably founded upon the story which the last mentioned penny history commemorated, Bateman says to Anne:

"Here is a peece of gold; 'tis but a little one,
Yet big enough to ty and seale a knot."

And again he says:

"Our vows were made to heaven, and on earth
They must be ratifide: in part they are,
By giving of a pledge, a peice of gold:
Which when we broke, joyntly then we swore,
Alive or dead, for to enjoy each other."

Anne afterwards refers "to the piece of gold we brake betweene us." Butler, in his "Hudibras," hints that the broken piece of metal should be a crooked one:

"His wit was sent him for a token,
But in the carriage crack'd and broken.
Like commendation ninepence crook'd,
With—To and from my love—it look'd."

In olden times certain ideas of good fortune attached to crooked money. Gay also, in his "What d'ye Call It?" alludes to the practice thus:

"Yet, justices, permit us, ere we part,
To break this ninepence, as you've broke our heart."

Fibert, one of the characters, breaking the ninepence, says:

"As this divides, thus are we torn in twain."

And Kitty, joining the pieces, replies:

"And as this meets, thus may we meet again."

In Gay's "Fifth Pastoral" he says:

"A ninepence bent
A token kind to Bumkinet is sent."

Probably this custom of breaking money arose out of the more ancient and more expensive usage of dividing the gemmal, or joint ring (*vide* p. 221).

Another betrothing custom was for the woman to give her sweetheart a lock of her hair woven into a true-lover's knot. The man gave also a similar pledge. Thus, in "Cupid's Revenge," a play by Beaumont and Fletcher, a woman says:

"Given earrings we will wear,
Bracelets of our lovers' hair,
Which they on our arms shall twist
(With their names carv'd) on our wrist."

Gay says that:

"With lovers 'twas of old the fashion
By presents to convey their passion;
No matter what the gift they sent,
The lady saw that love was meant.
* * * * *
Some by a snip of woven hair,
In posied lockets bribe the fair;
How many mercenary matches
Have sprung from di'mond-rings and watches!"

Flowers were worn by the betrothed as tokens of their engagement. Spenser, in his "Shepherd's Calendar" for April, says:

"Bring coronations and sops-in-wine
Worn of paramours."

Sops-in-wine were of the gilliflower or pink species. Quarles, in his "Shepheard's Oracles," in 1646, tells us that

"Love-sick swains
Compose rush-rings and myrtleberry chains,
And stuck with glorious king-cups, and their bonnets
Adorn'd with lawrell-slips, chaunt their love-sonnets."

Men also wore their lovers' ribbons, handkerchiefs, garters, gloves, scarfs, and fans as tokens of engagement. In Greene's "Defence of Conny Catching" we read of men "with a locke worne at theyr lefte eare for their mistrisse favour." Howe, in his additions to Stowe's "Chronicle," says that in the time of Elizabeth it was "the custome for maydes and gentilwomen to give their favorites, as tokens of their love, little handkerchiefs of about three or foure inches square, wrought round about, and with a button or a tassel at each corner, and a little one in the middle, with silke and threed; the best edged with a small gold lace, or twist, which being foulded up in foure crosse foldes, so as the middle might be seene, gentlemen and others did usually weare them in their hatts, as favours of their loves and mistresses. Some cost sixpence apiece, some twelve pence, and the richest sixteene pence." In a play of 1636 a man says to his sweetheart on going away to the wars: "I leave an handkercher with you; 'tis wrought with blew Coventry."

In Lodge's "Wit's Miserie," in 1596, we read: "If he walke abroad, and misse his mistres favour about his neck, arme, or thigh, he hangs the head like a soldier in the field that is disarmed." A passage in the "House of Correction," in 1619, refers to a lover who wore the glove, ring, feather, embroidered scarfe, and fan of his lady. In the "Arraingment of Lewd, &c. Women," in 1632, referring to men who believed a lady was in love with them, the author says: "One must wear her glove, another her garter, another her colors of delight." Gay pities a poor wit because

"No lady's favor on his sword is hung."

And, describing a beauty, the poet says:

"Rich Dandin's brilliant favors grace her ears."

As early as the time of Edward I. lovers extolled their mistresses in, and sought to win their affections by, amatory songs.

CHAPTER XI.

Archæology of the Wedding Ring.—First Use of Rings.—Ring Finger.—Betrothal Rings.—Rings necessary in English Church Marriages.—Objections to the Use of Wedding Rings.—Substitutes for Rings.—Gemmal Rings.—Joint-ring Posies.—Poetical Allusions to the Gemmal.—Examples of Betrothal Rings.—Examples of Wedding Rings.—Royal Rings.—Ring Posies.—Rienzi's Wedding Ring.—Rings given at Weddings.—Rush Rings.—Superstitions attaching to the Wedding Ring.—The Ring and the Cake.

THE archæology of the wedding ring could hardly be exhausted in a volume as large as the one now before the reader; we can, therefore, give only an outline of it. The custom of wearing rings in general is so ancient that it is based upon fables. We have already explained that rings were worn in early Bible days, although it is doubtful whether they were used in the nuptial rites of the primitive Jews (*vide* p. 17). The ancient Greeks and Romans wore rings, and the latter certainly employed them in their betrothals. Whenever and by whomsoever the nuptial ring was originally used, it appears to be clear that it was first employed at the ceremony of betrothal, and not necessarily at the second ceremony, or the benediction and completion of the marriage. These two ceremonies were in the earliest times, and with many nations, distinct from each other; but in later days they have become united into one.

In the ninth century a ring was used by the Christians in their betrothals rather than at their weddings. Pope Nicholas, writing of this period, says, that the man first

presented the woman with espousal gifts, among them being a ring, which he placed upon her finger; he then delivered the agreed dowry; and after that came the full nuptial ceremony. Muratore, writing of the ancient Italians, says: "In the ninth century a man who wished to pledge his faith as the future husband of a woman, placed a ring upon her finger, which is at the present day preserved for the benediction of marriage."

The Christian church doubtless adopted the wedding ring from the pagans of Italy, as a convenient sign of marriage; and it appears to be clear that the ring was thus used by Christians before marriage came to be regarded as a religious institution. Long after the Christian religion was adopted by the Romans, marriage was considered to be a mere civil contract, which was entered into before a magistrate. After the custom of keeping distinct the betrothal and the marriage ceremony fell into desuetude, the betrothal ring was still retained under the name of the engagement ring, but it was not always used for the final ceremony. As we have before explained, the nuptial rings of the Romans were made of various metals, as iron, brass, copper, and gold; and it seems that, while the ceremony of betrothal was distinct from that of marriage, the rings used were ornamented in various ways. But when formal betrothal became obsolete the ring used at marriage took a plain shape, and was generally a simple hoop of gold, as at the present time. Now that betrothal and marriage are one and the same ceremony, all the ornamentation is bestowed upon the engagement ring.

In early times among the classical ancients the betrothal ring was worn, as by us at the present time, on the left hand, on the finger next to the least, because of an erroneous idea that a vein or nerve ran from that finger directly to the heart, and therefore it was thought that the outward

sign of matrimony ought to be placed in near connection with that seat of life. Another reason why this particular hand and finger were used has been given as follows: namely, the left hand is less employed than the right, and the finger next the least is more protected than any other one. Another reason why women wear their wedding rings upon their left hand is said to be, because that hand is a sign of inferiority or subjection.

In ancient days the ring appears to have been put upon the bride's right hand. Thus, according to the "Salisbury Manual," the bridegroom was to receive the ring from the priest with the three principal fingers of his right hand; and then, holding the right hand of the bride with his own left hand, he was to say, "With this ring I thee wed." He was then to place the ring on her right-hand thumb, and say, "In the name of the Father," then on the second finger, and say, "and Son," then on the third finger, and say, "and Holy Ghost," and finally on the fourth finger, and say, "Amen," where it was to remain. An ancient Pontifical ordered the bridegroom to place the ring successively on three fingers of the right, and then to leave it on the fourth finger of the left hand.

When children were betrothed by the Anglo-Saxons the bridegroom gave a pledge or wed, part of which consisted of a ring, which was placed on the maiden's right hand, where it remained until the actual marriage, when it was transferred to the left hand. The Anglo-Normans put the ring on the middle finger of the right hand. During the reigns of George I. and George II. the wedding ring, although placed upon the usual finger at the time of marriage, was sometimes afterwards worn on the thumb, in which position it is represented in the portrait of Lady Ann Clifford, Countess of Pembroke, and in other contemporary paintings.

It is now absolutely necessary that a wedding ring should be used at a marriage in the English church. The Rubric directs that "the man shall give unto the woman a ring, laying the same upon the book with the accustomed duty to the priest and clerk. And the priest, taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man, holding the ring there, and taught by the priest, shall say, 'With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow.'" The placing of the ring on the book, and delivering it into the hands of the minister, is a remnant of the ancient custom of the hallowing of the ring by the priest before it was placed by the bridegroom on the finger of the bride. This custom is still retained by the Roman Catholics, among whom the ring is consecrated by the priest, sprinkled with holy water in the form of the cross, and then returned to the bridegroom.

The Quakers reject the use of a ring in their weddings because of its heathenish origin, but many ladies of the Society of Friends wear a wedding ring after the ceremony. The Protestant church in Switzerland and the Mormons do not use a ring at their nuptials. During the time of the Commonwealth the Puritans endeavored to abolish the use of the wedding ring, for the reason that it was of pagan invention. Butler, in his "Hudibras," thus refers to the fact:

"Others were for abolishing
That tool of matrimony, a ring,
With which the unsanctify'd bridegroom
Is marry'd only to a thumb
(As wise as ringing of a pig,
That used to break up ground and dig),
The bride to nothing but her will,
That nulls the after-marriage still."

Although a ring is absolutely necessary in a Church of

England marriage, it may be of any metal, and of any size. Some years since a ring of brass was used at Worcester at a wedding before the registrar, who was threatened with proceedings for not compelling a gold one to be employed. A story is told of the wedding of two paupers, who came to the church and requested to be married with the church key, as the parochial authorities had not furnished them with a ring. The clerk, feeling some delicacy about using the key, fetched an old curtain ring from his own house, and with that article the marriage was celebrated. The church key was used in lieu of a wedding ring at a church near Colchester early in the present century; and that was not a solitary instance within the past one hundred years in this country. The Duke of Hamilton was married at May Fair with a bed-curtain ring. "Notes and Queries" for October, 1860, relates that a ring of leather, cut transversely from a finger of the bridegroom's glove, was used as a substitute for the wedding ring on one occasion. A clergyman unjustifiably stopped a wedding in India because the bridegroom offered a diamond ring instead of one generally in use. In Ireland the use of a gold ring is superstitiously required.

One of the earliest and prettiest forms of betrothing rings was the gemmal or gimmal ring, which is said to have been in use among the Anglo-Saxons, and also to have been derived from the French. Probably it was at first a mere love token, but at length it was converted into a ring of serious affiance. It was, as its name imports, a twin or double ring, being composed of two or more interlaced links, which turned upon a pivot or hinge. These several links could be shut up into one solid ring. Each hoop had one of its sides flat, and the other convex; when the two flat sides were brought together the links formed one ring. Sometimes each of the hoops had upon them a hand issuing

from a sleeve, and when they were united they formed a *fede*, or clasped hands. Sometimes a heart was represented upon the hands, the whole device suggesting love, fidelity, and union. Frequently mottoes or posies were engraven on the flat or inner side of the ring.

It was customary at the time of betrothal for the man to put his finger through one of the hoops, and for the woman to put hers through the other. They were thus symbolically yoked together. The links were then broken asunder, and each of the parties kept a link until the time of actual marriage. This mode of betrothal was frequently performed in a solemn manner over the Bible, and in the presence of a witness. If the gemmal consisted of three links, the middle one was taken by the witness, and the upper and lower ones by the lovers. When the marriage contract was fulfilled at the altar, the three portions of the ring were again united, and sometimes it was used in the nuptial ceremony. Occasionally one hoop was composed of gold, and the other of silver, a difference evidently meant to distinguish the bride and bridegroom from each other.

A gemmal ring now in existence consists of nine loops interlaced. A gold ring of five links was given by Edward Seymour to Lady Catherine Grey, on which was the following posy of his own composition:

"As circles five by art compact show but one ring in sight,
So trust uniteth faithfull mindes with knot of secret might;
Whose force to breake but greedie Death no wight possesseth power,
As times and sequels well shall prove; my ring can say no more!"

A mediæval ring of eight loops had upon each a portion of the following motto:

"Ryches be vnstable,
Beuty wyll dekay,
But faithfull love wyll ever laste
Tyl deth drive itt away."

A gemmal belonging to Sir Thomas Gresham consisted of two links, enamelled and set with jewels—a diamond and a ruby; on one link was inscribed "Quod Deus coniuxit," on the other, "Homo non separat." Another joint ring, ploughed up at Chislehurst, and exhibited to the British Archæological Association in 1858, consisted of three gold circlets moving on a rivet, which passed through them all. It was assumed to be of the time of James I. Another ring of this kind, probably of French workmanship, and of the time of Elizabeth, had engraved upon the flat side of its hoops, "Usé de Vertu."

The use of the gemmal ring is frequently mentioned by the early poets. Thus, Shakespeare, in his "Midsummer Night's Dream," makes Helena say:

> "And I have found Demetrius like a gemmell—
> Mine own, and yet not mine own."

The fact that one half of the ring was worn by the lover, and the other by his mistress, warrants this similitude. Herrick, in his "Hesperides," says:

> "Thou sent'st to me a true-love knot; but I
> Return'd a ring of jimmals, to imply
> Thy love hath one knot, mine a triple-tye."

Dryden, in his "Don Sebastian," in 1690, says:

> "A curious artist wrought them,
> With joynts so close as not to be perceived;
> Yet are they both each other's counterpart.
> Her part had Juan inscribed, and his had Zayda
> (You know these names were theirs), and, in the midst,
> A heart, divided in two halves, was placed.
> Now, if the rivets of those rings, inclosed,
> Fit not each other, I have forged this tye:
> But if they join, you must for ever part."

The following lines appear in the "Exeter Garland" about 1750:

"A ring of pure gold she from her finger took,
And just in the middle the same then she broke:
Quoth she, 'As a token of love you this take,
And this is a pledge I will keep for your sake.'"

In the middle ages solemn betrothal before matrimony was effected between lovers by means of a ring not being a gemmal. Chaucer, in his "Troilus and Creseide," describes the heroine as giving her lover a ring, upon which a motto was engraved, and receiving one from him in return:

"And playing enterchaungeden her rings
Of which I cannot tellen no scripture.
But well I wot, a broche of gold and assure,
In which a rubie set was like an herte,
Creseide him yave, and stacke it on his sherte."

To the same custom Shakespeare alludes in "The Two Gentlemen of Verona," where Julia gives Proteus a ring, saying, "Keep this remembrance for thy Julia's sake;" and he replies, "Why, then, we'll make exchange; here, take you this." "In Twelfth Night," the priest refers to a betrothal:

"Confirm'd by mutual joinders of your hands,
Attested by the holy close of lips,
Strengthened by interchangement of your rings."

In the "Merchant of Venice" we read of a betrothal ring "whose posy was 'Love me, and leave me not.'"

The betrothing one-jointed rings of the early Christians are said to have had representations of pigeons, fish, or, more often, two hands joined together upon them. In 1854 was exhibited to the Archæological Institute a silver betrothal ring, parcel gilt, the hoop being formed with hands conjoined, and inscribed "Ihc' Nazaren." This specimen was found in a field near Sudbury. To the same institute, in the same year, was exhibited another silver betrothal ring, found in Sussex, bearing the initials I. and M., united by a true-love knot, with the tasselled ends turned outwards. A ring

similar to this was found near Stratford; it was of about the middle of the sixteenth century in date, and was *supposed* to have belonged to Shakespeare. To the British Archæological Association in 1855 was shown a silver betrothal ring, assumed to be of the fifteenth century; it had clasped hands in front, and on the flat of the hoop outside were engraved the words, "In hope is help." In 1856 was exhibited to the Archæological Institute a betrothal ring of silver, parcel gilt, of the fourteenth century; it had upon it a crowned heart instead of the more usual *fede*. In 1860, to the same institute was shown a cinque-cento Italian betrothal ring, set with a ruby and emerald, and ornamented with two right hands joined. In 1864 was exhibited to the British Archæological Association a betrothal ring of silver gilt, found at Ringwood; it was a guilloche hoop, with the device of a heart flanked by quatrefoil flowers, the arched foot-stalks of which issued from the top of the heart. A betrothal ring, with hands conjoined, bore the posy, "Gift and giver, your servants ever." A small gold ring, found in Yorkshire, and weighing eleven pennyweights seventeen grains and a half, had for a device two orpine plants joined by a true-love knot, under the motto, "Ma fiancé velt," My sweetheart wills; and above the posy, "Joye l'amour feu." The stalks of the plants were bent to each other in token that the giver and wearer of the ring were to come together in marriage. Probably this article was of the fifteenth century.

Wedding rings were not always worn plain, as now, but in olden times more nearly resembled the betrothal rings which we have before described, in being chased, set with stones, and inscribed with emblems, mottoes, and the initials or names of the husband and wife. The most common emblem were the clasped hands, as on the gemmal and other more solid betrothal rings. Posies or mottoes were more

frequent than emblematical devices or jewels. Pieresc describes a curious gold wedding ring of the sixth century, which bore on the bezel a head rudely engraved, and around the hoop a Latin inscription. The wedding ring of St. Louis of France, bearing a sapphire intaglio of the Crucifixion was inscribed: "Dehors cet anil pourrions avoir amour?" On a ring of the time of Richard II., bearing the device of St. Catherine and her wheel, and St. Margaret, the patroness of women in labor, was engraved: "Be of good heart." The wedding ring of Margaret, daughter of Richard Beauchamp, Earl of Warwick, bore the posy: "Hir reason was, Til deithe depart." A sentiment which was inscribed on the wedding ring of the wife of Duke John, brother of Eric XIV. of Sweden, although in a different form: "Nemo nisi mors." For the wedding of Martin Luther and Catherine Von Bora, his wife, two silver gilt rings were made, one for the bridegroom, and the other for the bride. The former, now preserved in Saxony, bears the follow inscription: "D. Martino Luthero Catherina v. Bora, 13 Junii, 1525." The bride's ring, now in Paris, is smaller than the other, but is of the same shape, with a figure of Christ upon the cross, and bearing inside a similar Latin inscription.

On the wedding ring given by Henry VIII. to Anne of Cleves were inscribed the words, "God send me well to kepe," in allusion to the fate of Anne Boleyn. A wedding ring used in England in 1550 weighed two "angells and a duckett," and was engraved with the words, "Deus nos junxit, J. E. B. Y. R." Queen Mary, upon her marriage to Philip, would not have her wedding ring adorned with gems, but "chose to be wedded with a plain hoop of gold, like any other maiden." At the marriage of Mary Queen of Scots to Lord Darnley, "the rings, which were three, the middle a rich diamond, were put on her finger." On the wedding ring of the wife of Dr. George Bell, Bishop of St. David's,

who was married in 1658, was the motto, "Benè parere, parêre, parare det mihi Deus,"—God make me a good mother, and an obedient housewife." In 1659 was advertised as lost a wedding ring, with a lock of hair in it, and the posy, "United hearts death only parts." Lady Cathcart, on her fourth marriage in 1713, bore on her ring the following motto, coarsely characteristic of the times: "If I survive I will have five." A similar posy to this was selected by Dr. John Thomas, Bishop of Lincoln, in 1753, upon his fourth marriage: "If I survive I'll make them five." The posy of John Dunton's wedding ring was, "God saw thee most fit for me;" and that of Beau Fielding, in Queen Anne's time, "Tibi soli." A ring dug up at Somerton, in Lincolnshire, was inscribed, "I love you, my sweet dear heart, so I pray you please my love." Another, dug up at Iffley, near Oxford, bore the words, "I lyke my choyce." Herrick suggests the following most appropriate but too lengthy posy:

"And as this round
Is nowhere found
To flaw, or else to sever,
So may our love
As endless prove,
As pure as gold for ever."

And in his "Hesperides," referring to the custom of having mottoes on nuptial rings, he says:

"What posies for our wedding rings,
What gloves we'll give, and ribainings."

In Ben Jonson's "Every Man in his Humor" occurs the following dialogue:

"*E. Knowell.* A jet ring! O! the poesie!
Stephen. Fine, i' faith:
Though fancy sleep,
My love is deep.

Meaning that, though I did not fancy her, yet she loved me dearly.

E. Knowell. Most excellent!

Stephen. And then I sent her another, and my poesie was—

The deeper the sweeter,
I'll be judged by St. Peter."

The following are a few examples of the sentimental inscriptions with which it was always customary, during the middle ages, and even to the close of the seventeenth century, to decorate betrothal and wedding rings. It will be seen that the sentiment was often expressed in very simple words, and in commonplace rhyme:

Our contract was heaven's act.
In thee, my choice, I do rejoice. 1677.
God above increase our love.
Love thy chaste wife beyond thy life. 1681.
Pray to love, love to pray 1647.

Divinely knit by grace are we:
Late two, now one: the pledge here see. 1657.

Love and live happy. 1689.
In loving wife spend all thy life. 1697.
Endless as this shall be our bliss. 1719.
Advised choice admits no change.
Ever love.
Love the giver.
In constancy I live and die.
My promise past shall always last.
In Christ and thee my comfort be.
O Lord, we bless in happiness.
As God decreed, so we agreed.
Happy in thee has God made me.
Love and obey.
As long as life your loving wife.
I will be yours while breath endures.
Love is sure where faith is pure.
A virtuous wife doth banish strife.
God did foresee we should agree.
Love me, and be happy.
None can prevent the Lord's intent.
Virtue surpasses riches.

Think on me.
This and the giver are thine for ever.
Let lykinge laste.
Joye without ende.
Let virtue rest within thy breast.
Time lesseneth not my love.
God unite our hearts aright.
Knit in one by Christ alone.
God's providence is our inheritance.
My heart and I, until I dye.
Not two, but one, till life be gone.
When this you see, remember me.
Till death divide.
Till my life's end.
Let reason rule affection.
God continue to love us.

Most in mynd and yn myn heart,
Lothest from you for to depart.

A virtuous wife that serveth life.
Live and dye in constancy.
Take hand and heart, I'll ne'er depart.
God send her me my wife to be.

This hath no end, my sweetest friend;
Our loves be so, no ending know.

Faithful ever: deceitful never.
I like, I love as turtle dove.
As gold is pure, so love is sure.
Despise not mee; yt joyes in thee.
If you deny, then sure I dye.
Your sight is my delight.
My life is done when thou art gone.

Like Phillis there is none:
She truly loves her Choridon.

Sue is bonnie, blythe, and brown,
This ring hath made her now my own.

As true, bee just.

'Tis fit no man should be alone,
Which made Tom to marry Joan.

No better smart shall change my heart.

I did commit no act of folly
When I married my sweet Molly.

This ring is a token I give to thee,
That thou no tokens do change for me.

My dearest Betty, is good and pretty.

My heart in silence speaks to thee,
Though absence bars tongue's liberty.

I can not show the love I O.

We strangely met, and so do many,
But now as true as ever any.

With heart and hand at your command.
Love, I like thee; sweet requite me.
As we begun, so let's continue.
My beloved is mine, and I am hers.
God's appointment is my contentment.
True blue will never stain.
I do not repent, I gave consent.
A heart content can not repent.
No gift can show the love I owe.

If I think my wife is fair,
What need other people care?

Against thou goest, I will provide another.
What the heart saw, the love hath chosen.
In loving thee, I love myself.

This circle, though but small about,
The devil, jealousy, will keep out.

Let him never take a wife,
That will not love her as his life.

Love one little, but love one long.

Love him who gave thee this ring of gold,
'Tis he must kiss thee when thou art old.

First love Christ that died for thee;
Next to Him love none but me.

Frequently the wedding ring mottoes were in Latin and French, for example:

Amor vincit om.
Erunt duo in carne una.
Mulier viro subiecta esteo.
Semper amemus.
Tout pour bein feyre.
In bone fay.
Sans mal desyr.
Honeur et joye.
Mon cur avez.
Deux corps une cœur.
Amour et constance.

In 1859 was exhibited to the Archæological Institute a silver wedding ring, ornamented with niello, a work of the fourteenth century, and supposed, from the names upon it, to have been the nuptial ring of Cola di Rienzi, the tribune of Rome, and of Catarina di Raselli. Mr. Waterton, to whom it belonged, gave the following account of it: "The ring . . . was purchased for me in Rome, for a trifling sum, at one of the periodical clearing sales of the Monte di Pietà, and I had it for several months before I discovered certain facts which many archæologists consider to be corroborative of my supposition, that this ring was the nuptial ring of Cola di Rienzi. Its style, when compared with that of other objects of the period, enables us to ascribe its date to the first half of the fourteenth century. The bezel is an irregular octagon; in the centre there is cut, signet-wise, a device—two stars divided per pale. Around this there are inscribed two names—Catarina, Nicola—the interstices being filled up with niello. These names are written from left to right, and not reversed. The ring is an elegant specimen of Italian workmanship, and I consider it to have been produced by a Florentine artist. The reasons for believing that this may have been the fiancial ring of Rienzi and his wife are the following:—1. The two names, Nicola (di Rienzi) and Catarina (di Raselli). 2. The date of the ring,

which we may assign to 1320–1340, the time when Rienzi lived. 3. Neither Rienzi nor his wife had any armorial bearing, and, having great faith in his destiny, he is said to have selected a star for his device. The two stars divided per pale were interpreted by an eminent Roman archæoloist to be significant of the star of Rienzi and that of his wife."

Gold rings were in olden times given away to the attendants on the wedding day. Wood, in his "Athenæ Oxonienses," says that the famous philosopher, Kelley, gave away rings of three twisted gold wires at the marriage of one of his maid-servants, to the value of 4000*l*. This happened in 1589 at Trebona, if the story may be credited.

A fictitious ring made of rushes was at one time used in England, and in some other parts of Europe, for the purpose of deluding girls into a mock marriage. Du Cange cites a bishop of Salisbury in 1217 as to the frequency of this practice. "Let no man," he warns, "put a ring of rush, or of any other material, upon the hands of young girls, by way of mock celebration, for the purpose of more easily seducing them, that, while believing he is only perpetrating a jest, he may not in reality find himself bound irrevocably to the connubial yoke." Shakespeare, in "All's Well that Ends Well," makes the clown say, as an example of suitableness, "As fit . . . as Tib's rush for Tom's forefinger." Greene, in his "Menaphon," says: "Well, 'twas a good worlde when such simplicitie was used, sayes the old women of our time, when a ring of a rush would tie as much love together as a gimmon of golde." Spenser's "Shepherd's Calendar" speaks of "the knotted rush rings, and gilt rosemaree" of the dead shepherdess. Fletcher, in his "Two Noble Kinsmen," says:

> "Rings she made
> Of rushes that grew by, and to 'em spoke
> The prettiest posies: 'Thus our true love's ty'd;'
> 'This you may loose, not me;' and many a one."

A song in Sir William D'Avenant's play of "The Rivals" has this passage:

> "I'll crown thee with a garland of straw then,
> And I'll marry thee with a rush ring."

Another ancient song, called "The Winchester Wedding," says:

> "Pert Strephon was kind to Betty,
> And blithe as a bird in the spring;
> And Tommy was so to Katy,
> And wedded her with a rush ring."

It is said that rush rings were anciently used in France in cases of *quasi* marriage, where the parties intended to live together in a state of concubinage. Du Breul, writing on the antiquities of Paris, in 1612, says that by the official archives of the church of St. Marinus it appeared that those persons who lived unchastely were conducted to the church by two officers, in case they refused to go voluntarily; and they were married by the curate with a rush ring.

Many superstitions attach to the wedding ring, probably originating in the old Roman Catholic custom of its receiving the benediction of the priest. Thus, in Ireland, the wedding ring being rubbed on a wart or sore, cures it, and in Somersetshire a stye upon the eyelid may be removed in a like way. In some parts of Ireland a superstition still exists that if a wart is pierced through a wedding ring with a thorn from a gooseberry bush, the wart will gradually disappear. The Romans believed that a peculiar virtue lay in the fourth finger of the left hand, that is, the ring finger; and their physicians stirred medicines with it. A similar superstition still obtains in many places in England, where it is believed that the ring finger, by being stroked across a sore or wound, can soon cure or heal it.

Many of the bridal ring superstitions are connected with the wedding cake. Slices of the latter are sometimes put

through the ring nine times and laid under pillows at night, to cause young persons to dream of their lovers. According to another custom, a wedding ring is mixed with the ingredients of the cake, and baked in it. When it is cut, the person who secures the slice containing the ring will secure with it good fortune during the ensuing year, and, should the possessor be a maiden, a suitor and a happy marriage. At Burnley it is a very common practice at marriages to put a wedding ring into a posset, and after the liquor has been served out, the single person whose cup contains the ring will be the first of the company to be married. Another custom at this place is to put a wedding ring and a sixpence into a common flat currant cake. When the company are about to retire at the end of the day the cake is broken and distributed among the single women. She who gets the ring in her portion of the cake will shortly be married, and the one who gets the sixpence will die an old maid. In Northumberland divination was practised by fishing with a ladle for a wedding ring which had been dropped into a syllabub, the object being to obtain a prognostication of who should be first married.

Another superstition is, that if a wife should lose her wedding ring she will also lose her husband's affection, and if she should break it her husband will shortly afterwards die. Many married women will not take off their wedding rings under any circumstances, because the removal of them would portend the deaths of their husbands. An old saying is that, "As your wedding ring wears your cares will wear away."

CHAPTER XII.

Prohibited Times for Marriage.—Folk-lore on the Subject.—Lucky and Unlucky Days.—Hours for Marriage.—Veils worn at Marriages.—The Care Cloth.—Crowning at Marriages.—Ballad of "I'm to be Married o' Sunday."—Distribution of Money at Marriages.—Money given to Priests.—Nuptial Benediction.—Mass and Communion at Marriages.—Tapers at Marriages.—The Nuptial Kiss.—Wine and Sops at Marriages.—Bridesmaids and Bridemen.—True-love Knots.—Wedding Favors.—Gloves at Weddings.—The Bride's Garters and the Bridegroom's Points.—Bride Laces.—Wedding Shoes.—Bride Knives.—Bouquets at Weddings.—Orange Blossom.—Herb and Flower Strewing at Weddings.—Rosemary and Bays at Weddings.

BY the canons of the early Christian church marriage was prohibited at various times, because some of them were periods of solemn fasting, and others of holy feasting. But, although nuptials were forbidden in the above intervals, a contract of marriage was held to be good at whatever time it was duly made.

Marriage was forbidden from Septuagesima Sunday until the octave of Easter, and in the three weeks before the feast of St. John the Baptist, and from the first rogation day until the octave of Whitsuntide (so says Pope Clement in his decretal), or until Trinity Sunday; and from the first Sunday in Advent until the Epiphany, or to the more holy until the octave of the Epiphany. Marriages in Lent were prohibited by the Council of Laodicea and by the Council of Eanham, held in 1008 or 1009, in the reign of Ethelred II.; also on high festival and Ember days, and from Advent until the octaves of Epiphany, and from Septuagesima until fifteen days after Easter. The modern Roman Catholic church forbids marriage from the first Sunday in

Advent until after the twelfth day, and from the beginning of Lent until Low Sunday. Such was also the rule in England before the Reformation.

Our Saxon ancestors allowed marriage only at particular seasons. In the middle ages the feast of St. Joseph was especially avoided as a time for wedding, probably because it fell in Mid Lent. A writ of Edward I. in the fourteenth century, directed to the Bishop of London, in reference to the marriage of the king's daughter to the Count of Holland, speaks of the nuptials as about to be celebrated on the day after Epiphany, upon which day, as shown by the wardrobe account, the ring was put on; but it was on the next day that the princess "*despons fuit*," as shown by the same account.

Bishops and archdeacons in the seventeenth century were in the habit of inquiring at their visitations whether any persons had been married in the times when marriage was by law restrained without lawful licence. Pepys, in his "Diary," under the date of 21st March, 1669, says of a particular person, "he is assisting my wife in getting a licence to our young people (his servants) to be married this Lent." Although marriage during Lent has always been considered improper, it is a vulgar error to suppose that a licence is now required to solemnize it at that season.

There was once current in England a superstition against marrying on Childermas or Innocents' day, the 28th of December, a day of ill omen, because that was the one which commemorated Herod's massacre of the children. A mother in the "Spectator" says, "No, child, if it please God, you shall not go in to join-hand on Childermas day." Whitsuntide was formerly a season which was greatly preferred for marrying. The inauspicious times are enumerated in the following ancient verse:

"Advent marriage doth deny,
But Hilary gives thee liberty;
Septuagesima says thee nay,
Eight days from Easter says you may;
Rogation bids thee to contain,
But Trinity sets thee free again."

In the East of England, as elsewhere it is said, "Marry in Lent, and you'll live to repent." Our ancestors, like the Romans, superstitiously objected to the month of May for the celebration of marriages. An old line says, "The girls are all stark naught that wed in May;" and another couplet says, "From the marriages in May all the bairns die and decay;" and an old poet says, "May never was ye month of love." An ancient proverb cited by Ray, says, "Who marries between the sickle and the scythe will never thrive." A popular rhyme gives the folk-lore relating to the days of the week on which weddings ought and ought not to take place:

"Monday for wealth,
Tuesday for health,
Wednesday the best day of all;
Thursday for crosses,
Friday for losses,
Saturday no luck at all."

A work dated in 1707 says that all those who marry on Tuesdays and Thurdays will be happy. In the rural parts of Lancashire a man must never go courting on Friday, and if he is caught with his sweetheart on that day, he is followed home by a band of musicians playing on pokers, tongs, pot-lids, and the like. His tormentors do not leave him until they have received drink-money.

In early times in England the date of a marriage was often fixed after a due consultation of the aspect of the heavens, which regulated every affair of importance. And instances are recorded in which the bridegroom would not

consummate the marriage until the proper hour had been fixed by the astrologers.

By a canon of 1603, and now in force, the clergy were prohibited from celebrating marriage at any time except between the hours of eight and twelve in the forenoon. A popular fallacy is that a marriage performed after twelve o'clock at noon is void. Such, however, is not the fact; the marriage is good, but the clergyman who officiates subjects himself to severe penalties for thus infringing the law. In early times the clergy were forbidden to celebrate nuptial rites after sunset, because the attendant crowd often carried the party by main force to an ale-house, or beat them, or hindered them from leaving the church until they had paid a ransom; and night favored such unbecoming levity. It has been suggested that the forenoon was appointed as a fitting time for marriage, on the early church rule that the bride and bridegroom should make the matrimonial vow fasting. Hence perhaps we may trace the wedding breakfast which is now taken after the ceremony. It is also said that the forenoon was appointed in order that a due interval might elapse between the religious ceremony of the marriage and the festivities of the evening. Another reason is, that in early times dinner was usually taken at noon. The primitive church blamed those husbands who married early in the morning, in plain or negligent attire, reserving their better dresses for secular festivities. Fosbrooke says that in comparatively recent times persons of condition were married late in the evening at their own houses.

Among the early Christians, at the time of marriage the contracting parties were presented to the priest by their parents or by their bridemen, the couple joined their right hands, and the bride was covered with a veil. According to St. Isidore of Seville, women wore veils when they were

married, as a sign that they must always be subject to their husbands, and because Rebekah, when she saw Isaac, veiled herself. The same author says also that married persons after the benediction were coupled by a fillet, to show that they must not break the tie of conjugal unity. And the fillet was both white and purple mixed, because the white signified purity of life, and purple the lawful raising of offspring.

We have seen that the Anglo-Saxons were married under a veil or square piece of cloth, held at each corner by a man. So, according to the Ritual of Sarum, the parties knelt together under a fine linen cloth, called the care cloth, which was laid upon their heads during the ceremony of mass, and until the benediction. In the Hereford Missal it is directed that at a particular prayer the married couple shall prostrate themselves, while four clerks hold the pallium over them. The York Manual says that two clerks shall hold the care cloth. According to Du Cange this cloth was put over the shoulders of the man and the head of the woman, while the priest said, "In the name of the Father, &c." Optalus says that at the marriage of the early Christians the bride unloosed or untied her hair.

The custom of crowning the parties at marriages with garlands descended from the Jews, and the Pagans of Greece and Rome, to the first Christians, and from them to the Anglo-Saxons. There was a particular service on the occasion of crowning, and in the ceremonial the marriage of Cana was mentioned several times. Probably on this account all the early paintings of that marriage represent the parties crowned. Among the Anglo-Saxons, after the marriage and benediction, both the bride and the bridegroom were adorned with a chaplet of flowers or a crown of myrtle, which was kept in the church for the purpose. St. Chrysostom says: "Crowns are put on their heads as

symbols of victory, because, being invincible, they entered the bridal chambers without ever having been subdued by any unlawful pleasure. Which, says Bingham, seems to imply that the crowns were rewards for a previous virtuous life. The garland was not allowed to persons who contracted second marriages.

In the "Dialogue of Dives and Pauper," in 1493, we read: "Thre ornamentys longe pryncypaly to a wyfe: a rynge on hir fynger; a broch on hir brest; and a garlond on hir hede. The ringe betokenethe true love, as I have seyd; the broch betokennethe clennesse in herte and chastitye that she oweth to have; the garlande bytokeneth gladnesse and the dignitye of the sacrament of wedlok." We are told by Chaucer in the "Clerk of Oxenford's Tale," that Grisild upon her marriage had "a coronne on hire hed." In the time of Henry VIII. the custom of crowning the bridegroom was abolished, and the bride wore a garland of flowers or corn-ears, which was blessed before it was placed upon her head. In like manner, in the Eastern church the bridal chaplets were blessed. In Tudor times women went bareheaded to be married, with bagpipes and fiddlers before them, and they entered the church by the great door only. In some places they carried wheatsheaves on their heads; and corn was cast in their faces, with shouts of "Plenty, plenty."

Under date 1540, the church-wardens' accounts for St. Margaret's, Westminster, contain an item of: "Paid to Alice Lewis, a goldsmith's wife of London, for a serclett to marry maydens in, the 26th day of Sept. 3*l*." Thus it would seem that a metal crown was then used. In Field's play of "Amends for Ladies," in 1639, there is a stage direction to set garlands upon the heads of the maid and widow who are to be married. Gosson, writing at the end of the sixteenth century, says: "In some countries

the bride is crowned by the matrons with a garland of prickles, and so delivered unto her husband, that he might know hehath tied himself to a thorny pleasure." But we have been unable to trace a confirmation of this statement. In the "Shakespeare Society's Papers" is the following ballad, which has been ascribed to the period of the great bard, and is illustrative of a passage in the "Taming of the Shrew:"

"We will have rings, and things, and fine array;
And kiss me, Kate, we will be married o' Sunday."

It will be seen that this ballad refers to a crown of flowers worn by the bride.

I'M TO BE MARRIED O' SUNDAY.

As I walk'd forth one May morning,
I heard a fair maid sweetly sing,
As she sat under her cow milking,
We will be married o' Sunday.

I said, pretty maiden, sing not so,
For you must tarry seven years or mo,
And then to church you may chance to go
All to be married o' Sunday.

Kind sir, quoth she, you have no skill;
I've tarried two years against my will,
And I've made a promise, will I, or nill,
That I'll be married o' Sunday.

Next Saturday night 'twill be my care
To trim and curl my maiden hair,
And all the people shall say, Look there!
When I come to be married o' Sunday.

Then to the church I shall be led
By Sister Nan and brother Ned,
With a garland of flowers upon my head,
For I'm to be married o' Sunday.

Then on my finger I'll have a ring,
Not one of rush, but a golden thing;
And I shall be glad as a bird in spring,
Because I am married o' Sunday.

And in the church I must kneel down
Before the parson of our good town;
But I will not soil my kirtle and gown,
When I am married o' Sunday.

Then the bells shall ring so merry and loud,
And Robin shall go before with his crowd (fiddle),
But no one shall say I was silly or proud,
Though I was married o' Sunday.

When I come home we shall go to meat:
I will sit by my husband so fine and feat,
Though it is but a little that I shall eat,
After I've been married o' Sunday.

Then we shall laugh, and dance, and sing,
And the men shall not kiss me in the ring,
But wish 'twas their chance at this merry-making
To have been married o' Sunday.

At night betimes we shall go to bed,
I with my husband that hath me wed;
And then there is no more to be said,
But that I was married o' Sunday.

In very early times either purchase or earnest money was given for a wife; and the custom is said to have been obtained from the Salic law. It was known to the ancient Jews, Greeks, Romans, Germans, and French, to many Eastern nations, and to our Saxon ancestors; but it is not clear in some instances, whether the money was given in purchase or as an earnest. The Pontifical of Amiens refers to the distribution of money at marriages. In the Ritual of Rheims, the priest demanded of the husband thirteen pennies, and, retaining ten for himself, he delivered the rest to the man, who, after putting on the ring, deposited the money either in the bride's right hand, or in a purse brought by her for the purpose, adding the words, "With my goods I thee endow." In the Manual of Noyon, the priest put the money into the woman's hand, and the husband said the endowing words. The same Manual gave

the priest the privilege of retaining all the money, thus transferring the actual dowry from the woman to himself, leaving her the mere form. In the Manual of Toledo, the man put the money into the woman's hand after the ring was fixed, and said after the priest that he gave it to her as earnest money. The woman answered that she so received it, and immediately deposited it in a plate as an offering to the church.

In England the ancient marriage ritual recognized the practice of offering money. Thus, in the Salisbury Missal, the man is enjoined to say: "Wyth this rynge y the wedde, and thys gold and selvir the geve, and with all my worldy catel I thee endowe." Previously to which the rubric said: "Ponat vir aurum vel argentum et annulum super scutum vel librum." The service books for York and Hereford had the same expression, and it continued until the time of Edward VI., whose prayer book enjoined that the ring was to be accompanied with "other tokens of spousage, as gold or silver," and that the man should say: "This gold and silver I give thee," at the repetition of which it was customary to place a purse of money in the woman's hands as part of her dowry. This was left out of the revised prayer book, because all who came to be married could not afford a dowry. The giving of tokens of spousage was called subarration, that is, wedding or covenanting. Upon Philip's marriage to Queen Mary, he laid upon the book three handfuls of fine gold coins and some silver ones, and gave her the kiss of peace. Long after the Reformation, the man gave the bride a handful of silver on repeating the endowing words in the marriage service; and the custom still obtains in Wales (*vide* p. 202).

Anciently money was put into a purse or plate, and presented by the bridegroom to the bride on the wedding night, as a price for her virginity. This was changed in

the middle ages, and in the North of Europe, for the Morgengabe, or morning gift (*vide* p. 146). Something of the same kind prevailed in England under the name of the Dow Purse.

At early English weddings money was thrown over the heads of the bride and bridegroom, and distributed at the church door. Of this custom we find several instances in the Wardrobe Accounts of Edward II. Thus, on the 26th of June, in the tenth year of that king's reign, money to the value of 2*l.* 10*s.* was "thrown over the heads of Oliver de Bourdeaux and the Lady Maud Trussel during the solemnization of their nuptials, at the door of the chapel within the park of Woodstock, by the king's order. Again, on the 9th of February, 1321, money to the amount of 2*l.* was "thrown by the king's order at the door of the king's chapel, within the manor of Havering-atte-Boure, during the solemnization of the marriage between Richard, son of Edmund, Earl of Arundel, and Isabella, daughter of Sir Hugh Le de Spenser, junior." And at the same wedding the king gave a piece of Lucca cloth for a veil to be spread over the heads of the couple at their nuptial mass in the chapel.

At Allendale, in Northumberland, and in other northern districts, it is the custom for the male guests, as soon as they leave the church after a marriage to distribute money to the spectators, and they continue to do so until they arrive at the place where the wedding breakfast is given.

Money was, as before intimated, given by the bridegroom to the priest at a marriage, and the Rubric directs "the accustomed duty to the priest and clerk" to be laid upon the book with the ring. This custom was often carried to a great excess, and we find that in the fifth year of Richard II., 1382, the mayor and commonalty of London issued an order restricting the fees to be given to parsons of churches within the city on marriages. This order,

after reciting that folks of the higher class at the marriages of their children gave large sums of money, and that the lower classes, following the example, much impoverished themselves, enacts that no person shall give at a wedding more "for the man or woman, unless such be his own son or daughter, his brother or his sister, or his next of kin," than half a mark, or the value thereof, under a penalty of forty shillings. Du Cange mentions a dish sent from the marriage festival to the priest, and another to the feudal lord.

The ritual of marriage as given in our present prayer book is based upon the Catholic one; in fact it is very nearly the same, only a few obsolete words being changed. In a missal of the time of Richard II., the woman is directed to plight her troth as follows:—"I, N., take thee, M., to my wedded husband, to haven, and to holden, for fairer for fouler, for better for worse, for richer for poorer, in sickness and in health, to be bonnie and buxom (meek and obedient) in bed and at board, till death us depart, from this time forward, and if holy church it will order, and thereto I plight thee my troth."

No wedding could be complete without the nuptial benediction of a priest, hence the bridegroom was called a Benedict. Both the husband and the wife received the blessing, but it was not repeated in case a woman married a second time. The bride did not receive her full blessing on the wedding day—part of it, called the *benedictio sponsarum* being reserved for some early day afterwards. Bishop Durandas, who died in 1296, says in his "Rationale Divinorum Officiorum," that according to the statute of the Council of Carthage, the bride and bridegroom were to be presented by the parents or bridesmen unto the priest in order to be blessed; and having received the blessing, out of reverence to it, they did not consummate the marriage until the next

day. By the appointment of Pope Evaristus, marriages were to be blessed by the priest not without prayers and offerings. A man and woman who contracted a second marriage could not be blessed by the priest, as they had been so already.

In early days a newly-married couple always participated in mass as part of the nuptial ceremony, and the Roman Catholics continue this practice unto the present day. The Rubric at the end of our own marriage service recommends the holy communion to be taken at weddings, but this is very seldom done. About the year 1700 the authors of the "Life of Kettlewell," when stating that he received the sacrament at his marriage, lamented that the practice was then so much neglected.

Lighted tapers were used by the early Christians at their marriages, and this custom seems to have obtained in England. Herrick, in his "Hesperides," refers to

"Those holy lights, wherewith they guide
Unto the bed the bashful bride."

We have seen that the Romans confirmed their nuptials by a kiss. The early Christians adopted the same affectionate salute at their betrothals, and the modern Greeks gave a ceremonious kiss at their marriages. The nuptial kiss in church is enjoined by the York Missal, and also by the Sarum Missal. At the marriage of Mary, Queen of Scots, to Lord Darnley, the latter kissed the former. Shakespeare refers to the custom in his "Taming of the Shrew." Marston, in his "Insatiate Countess," says:

"The kisse thou gav'st me in the church, here take."

Brand, writing at the beginning of the present century, says: "It is still customary among persons of middling rank, as well as the vulgar, in most parts of England, for the young men present at the marriage ceremony to salute the bride, one by one, the moment it is concluded.

This, after officiating in the ceremony myself, I have frequently seen done."

Drinking wine in the church at marriages was a custom derived by the English from their Gothic ancestors. It was enjoined by the Hereford Missal, and the Sarum Missal directed that the wine, as well as the cakes or wafers called sops, which were soaked therein, and the cup that contained it, should be blessed by the priest. The wine was drunk, and the sops were eaten by the bride and bridegroom and the company present. In the articles ordained for the marriage of a princess by Henry VII., in the fifteenth century, we read: "Then pottes of ypocrice to bee ready, and to be put into the cupps with soppe, and to be borne to the estates; and to take a soppe and a drinke."

In an inventory of the goods and ornaments belonging to Wilsdon parish, in Middlesex, about 1547, we find "two masers that were appointed to remayne in the church for to drynk in at bride-ales." At the marriage of Queen Mary and Philip of Spain, in 1554, during mass "wyne and sopes were hallowed, and delivered to them booth." In the churchwardens' accounts for St. Lawrence's parish, Reading, under date 1561, is an item of "Bryde-past. It. receyved of John Radleye, vis. viij*d.*" The churchwardens' accounts for Talaton, in Devon, for 1595, contain an item of "Paid for bread and wine for three weddings, 6*d.*;" and for 1601, "Paid for bread and wine against a wedding, 2*d.*" John Heywood, writing about 1576, says:

"The drinke of my bryde-cup I should have forborne."

Shakespeare, in his "Taming of the Shrew," makes Petruchio drink of muscadel wine and throw the sops in the sexton's face. Ben Jonson, in his "Magnetic Lady," calls the wine used at a wedding a "knitting cup." Beaumont and Fletcher, in the "Scornful Lady," write:

"If my wedding-smock were on,
Were the gloves bought and given, the licence come,
Were the rosemary branches dipt, and all
The hippocras and cakes eat and drunk off."

Dekker, in his "Satirio-Mastrix," in 1602, says: "And when we are at church bring the wine and cakes." An old song on a wedding, dated in 1606, says:

"Sops in wine, spice, cakes are a-dealing."

Armin, in his "History of the Two Maids of Moreclacke," in 1609, makes one of the servants say: "The muscadine stays for the bride at church." At the marriage of the Princess Elizabeth, daughter of James I., in 1613, wine and wafers were used. In the "Compleat Vintner," in 1720, we are asked:

"What priest can join two lovers' hands,
But wine must seal the marriage-bands?"

Bridesmaids attended the bride at weddings in the time of the Anglo-Saxons (*vide* p. 205). In later times, however, they seem to have been attendants upon the bridegroom, and his men waited upon the bride. In the "History of John Newchombe, the Wealthy Clothier of Newbery," quoted by Strutt, we read, that "The bride, being attired in a gown of sheep-russet, and a kirtle of fine worsted, her head attired with a filament of gold, and her hair, as yellow as gold, hanging down behind her, which was curiously combed and plaited according to the manner of those days, she was led to church between two sweet boys, with bride laces and rosemary tied about their silken sleeves. Then was there a fair bride-cup of silver-gilt carried before her, wherein was a goodly branch of rosemary, gilded very fair, and hung about with silver ribands of all colors; next there was a noise of musicians that played all the way before her. After her came the chiefest maidens of the country, some bearing bride-cakes, and some garlands

made of wheat finely gilded, and so passed to the church; and the bridegroom finely appareled, with the young men, followed close behind." It will thus be seen that the bride was led to church by boys. So, in Brooke's "England's Helicon," we read of the

"Willing bride, led by two strengthlesse boys."

In Beaumont and Fletcher's "Scornful Lady," one of the characters says: "Were these two arms encompassed with the hands of bachelors to lead me to the church." Again, in the old north-country poem of the "Collier's Wedding:"

"Two lusty lads, well drest and strong,
Stepp'd out to lead the bride along;
And two young maids of equal size,
As soon the bridegroom's hands surprize."

At the marriage of Philip Herbert and Lady Susan at Whitehall, in the reign of James I., two noblemen led the bride to church. In ancient times the bridemen or bride-knights who led the lady to church were always bachelors, but she was conducted home by two married men. Moresin says, that the bride gave gloves during the dinner time to the men who had escorted her, as rewards for their services.

Among the Danes and ancient northern nations the knot was the symbol of love, faith, and friendship. The word true-love knot is derived, not from the obvious "true" and "love," but from the Danish verb "trulofa"—I plight my faith; and the knot itself, as an emblem of pledged fidelity between lovers, descended to us from the Danes. Hence, also, came the bride favors and top-knots worn at marriages. Browne, in his "Vulgar Errors," says, "The true-lover's knot is much magnified, and still retained in presents of love among us;" and he suggests that, perhaps, it was derived from the knot of Hercules, "resembling the

snaky complication in the caduceus, or rod of Hermes, and in which form the zone or woollen girdle of the bride was fastened" (*vide* p. 45).

Herrick, in his "Hesperides," refers to "ribbanings" at weddings. In the "Merry Devil of Edmonton" we are told:

"This true-love knot cancelles both maide and nun."

In Ben Jonson's "Silent Woman," Lady Haughty says:

"Let us know your bride's colors and yours at least."

In "Paradoxical Assertions," in 1664, we read of "weaving innocent true-love knots." Lady Fanshawe, in her "Memoirs," says that at the nuptials of Charles II. and the Infanta, "the Bishop of London declared them married in the name of the Father, the Son, and the Holy Ghost; and then they caused the ribbons her majesty wore to be cut in little pieces, and, as far as they would go, every one had some." The "Collier's Wedding" speaks of

"The blithsome, bucksome country maids,
With knots of ribbands at their heads,
And pinners flutt'ring in the wind,
That fan before and toss behind."

And of the bridegroom's men we read:

"Like streamers in the painted sky,
At every breast the favors fly.

Bride favors were formerly worn by gentlemen in their hats, or on their breasts or arms, for several weeks, and they consisted of a large knot of ribbons of various colors, sometimes of gold, silver, pink, and white. The latter color is now the only one in use for these adornments.

Formerly wedding favors were distributed to the guests, and to other persons who did not attend the ceremony, in great numbers; often several hundreds were given away at the weddings of persons of distinction. Misson says, "When the eldest son of M. de Overkerque marry'd the

Duke of Ormond's sister, they dispers'd a whole inundation of those little favors. Nothing else was here to be met with, from the hat of the king down to that of the meanest servant. Among the citizens and plain gentlemen, which is what they call the gentry, they sometimes give these favors." As to wedding favors in France, *vide* p. 156.

In early times when a spinster was given away her hand was uncovered, but at the marriage of a widow her hand was gloved. The giving of gloves at weddings is a very ancient custom. Ben Jonson, in his play of the "Silent Woman," makes Lady Haughty say: "We see no ensigns of a wedding here, no character of a bride-ale; where be our skarves and our gloves?" Stephens, in his "Plaine Country Bride," says of a bride: "She hath no rarity worth observance, if her gloves be not miraculous and singular." Herrick, in his "Hesperides," says of a wedding:

"What gloves we'll give, and ribbanings."

Arnold, in his "Chronicle," in 1521, refers to an inquiry to be made at the visitation of ordinaries to churches, namely: "Whether the curat refuse to do the solemnysacyon of lawful matrymonye before he have gyfte of money, hoses, or gloves?" Winwood, writing to Sir Dudley Carleton, in 1604, concerning the marriage of Sir Philip Herbert to Lady Susan, says: "No ceremony was omitted of bride-cakes, points, garters, and gloves." In Clavell's "Recantation of an Ill-led Life," in 1634, is a reference to one who, "as married to new life," gives gloves. Pepys, in his "Diary," under date 5th July, 1663, says that he was at a wedding, and had two pairs of gloves like the rest of the visitors. It is still the custom to give white gloves to the guests at marriages. Macaulay, in his "History of Claybrook," in 1791, says: "The only custom now remaining at weddings, that tends to recall a classical image to the mind, is that of sending to a disappointed lover

a garland made of willow, variously ornamented, accompanied sometimes with a pair of gloves, a white handkerchief, and a smelling-bottle."

Brand says there was formerly a custom in the north of England, "for the young men present at a wedding to strive, immediately after the ceremony, who could first pluck off the bride's garters from her legs. This was done before the very altar. The bride was generally gartered with ribands for the occasion. Whoever were so fortunate as to be victors in this singular species of contest, during which the bride was often obliged to scream out, and was very frequently thrown down, bore them about the church in triumph." Sometimes to prevent an indecent assault the bride gave garters out of her bosom, or allowed them to remain untied and hanging loosely. In Herrick's "Hesperides," we read, as part of an epithalamium:

"Quickly, quickly then prepare,
And let the young men and the bride-maids share
Your garters; and their joyntts
Encircle with the bridegroom's points."

So, in an epithalamium in Brooke's "England's Helicon," we read:

"Youths, take his poynts, your wonted right;
And maidens, take your due, her garters."

In an old ballad of the wedding of "Arthur O'Bradley," printed in the appendix to "Robin Hood," in 1795, we read:

"Then got they his points and his garters,
And cut them in pieces like martyrs;
And then they all did play
For the honor of Arthur O'Bradley."

Sir Winston Churchhill, in his "Divi Britannica," says that James I. was no more troubled at his querulous countrymen robbing him than a bridegroom at the losing of his points and garters. Aylet, in his "Divine and Moral

Speculations," in 1654, gives some lines "On Sight of a most honorable Lady's Wedding Garters." Pepys, in his "Diary," under date 24th January, 1659, says that after a dinner "There was pulling off Mrs. Bride's and Mr. Bridegroom's ribbons." Garters seem to have been worn as trophies in men's hats. Thus, Butler, in his "Hudibras," says:

> "Which all the saints, and some since martyrs,
> Wore in their hats like wedding garters."

A tract published in 1686 says: "The piper at a wedding has always a piece of the bride's garter tyed about his pipes."

Several ancient songs show that the struggle for the bride's garters took place at night after she had been ceremoniously put to bed; and this was the case in the seventeenth century. Misson says: "When bed time is come the bridemen pull off the bride's garters, which she had before unty'd, that they might hang down, and so prevent a curious hand from coming too near her knee. This done, and the garters being fastened to the hats of the gallants, the bridemaids carry the bride into the bridechamber, where they undress her and lay her in bed."

As well as garters, bride-laces, points, and scarves were worn, given, and taken at weddings. Ben Jonson refers to the giving of scarves at marriages, and, in his "Tale of a Tub," to the presentation of bride-laces and points. Davison, in his "Poetical Rapsody," in 1601, refers to the wearing of bridal points, scarves, and laces. Herrick, in his "Hesperides," warns the bridegroom's men to conduct their struggle for the bride's-lace delicately:

> "We charge thee that no strife
> (Farther than gentleness tends) get place
> Among ye striving for her lace.

Dekker, in his "Honest Whore," in 1630, makes a charac-

ter say: "The bride-laces that I give at my wedding will serve to tye rosemary to both your coffins, when you come from hanging." In "Satyrical Characters," in 1658, we read of a magician in France who taught "the shepherds to tye a bridegroome's point the marriage day, when the priest sayes *conjuncgo vos.*"

Shoes seem to have been important parts of the apparel of bridal couples. Thus, in the play of the "Witch of Edmonton," in 1658, a father tells his daughter and her intended husband: "Your marriage-money shall be receiv'd before your wedding shoes can be pulled on." And in Dekker s "Match me in London," in 1631, a character says: "I thinke your wedding shoes have not been oft unty'd." The answer is, "Some three times."

Brand says that "Knives were formerly part of the accoutrements of a bride. This perhaps will not be difficult to account for, if we consider that it anciently formed part of the dress for women to wear a knife or knives sheathed and suspended from their girdles; a finer and more ornamented pair of which would very naturally be either purchased or presented on the occasion of a marriage." A passage in the play of "King Edward the Third," in 1599, shows that two knives were thus used.

At a meeting of the British Archæological Association in 1860, was exhibited a pair of wedding knives in their embossed sheath of *cuirbouilli.* The hilts of both were of silver, with cruciform and vase-shaped terminations, richly engraved with arabesques, together with scriptural and allegorical subjects. Both hilts were graven with the name of the owner, and the date 1629. The iron blades were about five inches long; one was stamped with a pair of shears and a dagger, and the other with an arched crown and a star of six points. The sheath was a double receptacle, measuring about nine inches and three quar-

ters in length, and was intended for suspension at a girdle.

Dekker, in his "Match me in London," makes a bride say: "See at my girdle my wedding knives." In the "Witch of Edmonton," in 1658, one of the characters says: "But see, the bridegroom and bride come; the new pair of Sheffield knives fitted both to one sheath." Knives appear also to have been given by lovers to their mistresses. Thus, Davison, in his "Poetical Rapsody," in 1601, says:

"Fortune doth give these paire of knives to you,
To cut the thread of love if't be not true."

And in "Well met, Gossip," in 1675, a woman says in reference to the gifts of suitors to gain affection:

"I had twenty pair of gloves,
When I was a maid, given to that effect;
Garters, knives, purses, girdles, store of rings,
And many a thousand dainty, pretty things."

Bouquets, or nosegays and posies, as they were formerly called, were common adjuncts to a wedding in the olden time. Herrick, in his "Hesperides," refers to the flowers selected for this purpose, as the lady-smock, pansy, rose, prick-madam, gentle-heart, and maiden's-blush. In Hacket's "Marriage Present," a wedding sermon, primroses, maiden's-blushes, and violets, are mentioned as flowers used in bridal nosegays. Stephens, in his "Plaine Country Bridegroome," says that "He shews neere affinity betwixt marriage and hanging; and to that purpose he provides a great nosegay, and shakes hands with every one he meets, as if he were now preparing for a condemned man's voyage." In the "Collier's Wedding, we read:

"Now all prepared and ready stand,
With fans and posies in their hand."

In "Vox Graculi," in 1623, the spring is called "the nosegay giver to weddings." A sprig of gorse was often

introduced into a bridal bouquet, possibly because of the old saying that "When the furze is out of bloom kissing is out of fashion." The custom of introducing orange blossom into wedding posies and wreaths is comparatively of modern date, although orange trees were growing in England in the time of Henry VII. Orange flowers at weddings is said to have been derived from the Saracens, or at least from the East, where they were emblems of a prosperous and fruitful marriage. The orange trees in the East bear ripe fruit and blossoms at one and the same time, and are very prolific.

The strewing of herbs, rushes, and flowers from the house of the bride to the church, was an ancient custom in England. Shakespeare says:

"Our bridal flowers serve for a buried corpse."

Herrick, in his "Hesperides," has the following passage:

"Glide by the banks of virgins then, and passe
The showers of roses, lucky foure-leav'd grasse:
The while the cloud of younglings sing,
And drown ye with a flowrie spring."

Brooke, in his "England's Helicon," says:

"Now busie maydens strew sweet flowres."

In Armin's "History of the Two Maids of Moreclacke," in 1609, the preparations for a wedding are indicated by—"Enter a maid strewing flowers, and a serving man perfuming the door." In Braithwaite's "Strappado for the Divell," in 1615, we read:

"All haile to Hymen and his marriage day,
Strew rushes, and quickly come away;
Strew rushes, maides; and ever as you strew,
Think one day, maides, like will be done for you."

In "Ram Alley, or Merrie Tricks," Adriana says to one who is strewing herbs:

"Come, straw apace; Lord, shall I ever live
To walke to church on flowers? O 'tis fine

> To see a bride trip it to church so lightly,
> As if her new cheppines would scorn to bruze
> A silly flower."

In a poem called "A Supposition," in the "Oxford Drollery," in 1671, is this passage:

> "Suppose the way with fragrant herbs were strowing,
> All things were ready, we to church were going."

In one of George Smith's "Pastorals," in 1770, is the following reference to a bride:

> "Now, like the gather'd flow'rs that strew'd her way,
> Forc'd from my love, untimely I decay."

Rowe, in his "Happy Village," in 1796, says:

> "The wheaten ear was scatter'd near the porch,
> The green bloom blossom'd strew'd the way to church."

Newton, in his "Herbal for the Bible," says of roses, that "at bride-ales the houses and chambers were woont to be strawed with these odoriferous and sweet herbes." The custom of strewing flowers before a bride is still kept up in Kent, and other parts of England. The author was present at a wedding at Ightham, in Kent, in 1862, when the old women and children of the village scattered wild flowers before the bride as she left the church after the ceremony. At Cranbrook, in this county, as well as in other places, it was lately the fashion to strew a wedding couple's pathway, not with flowers, but with emblems of the bridegroom's trade; thus, a carpenter walked on shavings, a butcher on sheep-skin, a shoemaker on leather parings, a paper-hanger on slips of paper, and a blacksmith on pieces of old iron.

Rosemary, which was in olden times thought to strengthen the memory, was frequently worn at weddings and funerals. In Robinson's "Handefull of Pleasant Delites," in 1584, we read:

"Rosemarie is for remembrance
Betweene us daie and night,
Wishing that I might alwaies have
You present in my sight."

Herrick, in his "Hesperides," says to the rosemary branch:

"Grow for two ends: it matters not at all,
Be't for my bridall or my buriall."

In Strype's "Survey," by Stowe, under date 1560, we read that at the wedding of three sisters, "Fine flowers and rosemary were strewed for their coming home." From Ben Jonson's "Tale of a Tub" we learn that it was usual for the bridemaids to give the bridegroom a bunch of rosemary, bound with ribbons, the first thing on his wedding morning. Thus, Turf, speaking of the bridegroom's arrival, says, "Look an the wenches ha' not found un out, and do present un with a van of rosemary, and bays enough to vill a bow-pott, or trim the head of my best vore-horse; we shall all ha bride-laces or points, I zee." In Dekker's "Wonderfull Yeare," 1603, speaking of a bride who died of the plague on her wedding day, he says: "Here is a strange alteration, for the rosemary that was washt in sweet water to set out the bridall, is now wet in teares to furnish her buriall." In Beaumont and Fletcher's "Scornful Lady," one is asked, "Were the rosemary branches dipped?" It would thus seem that the rosemary used at weddings was previously dipped in scented water. In Fletcher's "Woman's Pride," "The parties enter with rosemary as from a wedding." A character in the "Pilgrim" says:

"Well, well, since wedding will come after wooing,
Give me some rosemary, and lett's be going."

In Hacket's "Marriage Present," a wedding sermon, in 1607, reference is made to the rosemarinus or rosemary, which was for married men. In the play of "Ram Alley, or Merrie Tricks," one of the characters says:

"Know, varlet, I will be wed this morning;
Thou shalt not be there, nor once be grac'd
With a peece of rosemary."

In the play of "A Faire Quarrel," in 1617, one of the characters asks, "Your maister is to be married to-day?" The answer is: "Else all this rosemary is lost." Parkinson, in his "Garden of Flowers," in 1629, says that bay was used for garlands, and that "rosemary is almost of as great use as bays—as well for civill as physical purposes: for civil, as all doe know, at weddings . . . to bestow among friends." In a "Strange Metamorphosis of Man," in 1634, we are told that "bay is fit for halls and stately roomes, where, if there be a wedding kept, or such like feast, he will be sure to take a place more eminent than the rest . . . He is a great companion with the rosemary." In the "Elder Brother," in 1637, in a scene before a wedding, one says: "Pray take a peece of rosemary." In the "Marrow of Complements," in 1655, a lover tells his mistress that at their wedding, "Wee'l have rosemary and bayes to vill a bow-pot, and with the zame I'le trim the vorehead of my best vore-horse." An old ballad, called the "Bride's Good Morrow," says:

"Young men and maids do ready stand,
With sweet rosemary in their hand."

Stephens, in his "Plaine Country Bridegroome," says: "He is the finest fellow in the parish, and hee that misinterprets my definition deserves no rosemary nor rosewater." In the "Knight of the Burning Pestle" a wedding feast was to comprise "a good piece of beef stuck with rosemary." It seems that sometimes both the rosemary and the bay used at weddings were gilded. Thus Herrick, in the "Hesperides," says:

"We'll draw lots who shall buy
And guild the baies and rosemary."

And again, in his "Lines to Rosemary and Baies," he says:

"My wooing's ended; now my wedding's neere;
When gloves are giving, guilded be thou there."

Hacket, in his sermon above-mentioned, says of these herbs: "Smell sweet, O ye flowers, in your native sweetness: be not gilded with the idle arte of man." Stephens, also above-named, says the bride wore "guilt rases of ginger, rosemary, and ribbands." Strutt also refers to "a fair bride-cup of silver gilt" which was carried before a bride, "wherein was a goodly branch of rosemary, gilded very fair, and hung about with silver ribands of all colors." It was usual to dip the rosemary in the cup, and drink the healths of the couple. Thus, a character in the old play of the "City Madam" says:

"Before we divide
Our army, let us dip our rosemaries
In one rich bowl of sack to this brave girl,
And to the gentleman."

Polydore Vergil, writing in the time of Henry VIII., says that a married man walked before the bride after she left the church, carrying, instead of the classical torch, a basin or vessel of gold or silver. From "Lex Forcia," in 1698, we learn that country folks decked the bridal bed with sprigs of rosemary.

is not meete for Christian men to daunce at their marriages. Let the cleargie aryse, and go their wayes when the players on the instruments (which serve for dauncing) doe bygynne to play, least by their presence they shoulde seeme to allowe that wantonnesse." Dancing was practised at the marriages of the Anglo-Saxons, as Strutt in- [illegible] the wedding feast "the re- [illegible] by the youth of both [illegible] sort sat down

CHAPTER

Music at Weddings.—Musical Priest.—Dancing at Weddings.—Bride to Bed.—Money given to the Poor at Marriages.—Bedding the Bride and Bridegroom.—The Bride's Pins.—Flinging the Stocking.—Sack Posset Drinking.—Benediction Posset.—Sewing up the Bride in the Sheets.—The Bride-cake.—Divinations therewith.—Riding for the Bride-cake.—Foot-ball at Weddings.—Presents by Masters to Servants at Marriage.—Royal Gifts at Weddings.—Meanness of Pepys.

AT the marriages of the Anglo-Saxons the parties were attended to the church by musicians, and the custom was continued until comparatively recent times. In the "History of John Newchombe," cited by Strutt, we read of "a noise of musicians, that played all the way before" a bride going to church. Ben Jonson, in his "Tale of a Tub," makes Dame Sibil Turf reproach her husband for letting "no music go afore your child to church, to cheer her heart up;" and in the same play Scriben says: "Your wedding dinner is starved without music." In the "Christen State of Matrimony," in 1543, we read of the drunken, gorgeously-dressed company which usually attended weddings, "with a great noise of harpes, lutes, kyttes, basens, and drommes."

Vernon, in his "Hunting of Purgatory to Death," in 1561, says that he knew a priest who, "when any of his parishioners should be maryed, woulde take his backe-pype, and go fetche theym to the churche, playnge sweetelye afore them, and then would he laye his instrument handsomely upon the aultare tyll he had maryed them and sayd masse. Which thyng being done, he would gentillye bringe

"My wooing's ended; now my wedding's neere;
When gloves are giving, guilded be thou there."

Hacket, in his sermon above-mentioned, says of these herbs: "Smell sweet, O ye flowers, in your native sweetness: be not gilded with the idle arte of man." Stephens, also above-named, says the bride wore "guilt rases of rith, ger, rosemary, and ribbands." Ir telling us that at wedding bride-cup of silver gilt "road jests, and drank healths until "wherein was Ays: "Some can not be merry without a noise of fiddlers." In the "Collier's Wedding" we read that

"The pipers wind and take their post,
And go before to clear the coast."

In olden times it was the custom to awaken newly-married couples on the morning after their wedding with music. Thus, at the marriage of Sir Philip Herbert to Lady Susan in 1604, "the King gave them a *réveille matin* before they were up." In the "Comforts of Wooing" we read that "Next morning came the fiddlers and scrape him a wicked *réveillez*," and that the whole street rang with the benedictions of fiddlers, drummers, pipers, and trumpeters. Misson, writing of a wedding, says: "If the drums and fiddles have notice of it, they will be sure to be with them by daybreak, making a horrible racket, till they have got the pence." Gay, in his "Trivia," says:

"Here rows of drummers stand in martial file,
And with their vellum thunder shake the pile,
To greet the new-made bride."

It is now a custom in some parts of Kent for hand-bell ringers to play tunes at the church door while a newly-married couple are leaving after the ceremony.

Dancing was common at the marriages of the early Christians, and as the custom led to excesses it was condemned by the Council of Laodicea in the year 364. "It

is not meete for Christian men to daunce at their marriages. Let the cleargie aryse, and go their wayes when the players on the instruments (which serve for dauncing) doe bygynne to play, least by their presence they shoulde seeme to allowe that wantonnesse." Dancing was practised at the marriages of the Anglo-Saxons, as Strutt informs us. He says that after the wedding feast "the remaining part of the day was spent by the youth of both sexes in mirth and dancing, while the graver sort sat down to their drinking bout, in which they highly delighted."

In the "Christian State of Matrimony," in 1543, we are told that after the marriage ceremony came a feast, which was followed by dancing. "The bryde must be brought into an open dauncynge place. . . . Then muste the poore bryde kepe foote with al dauncers and refuse none." A rude and noisy revel lasted until supper, after which, "must they begin to pipe and daunce again." When the bride and bridegroom had gone to bed worn out with the noise, their unmanly guests went to their chamber door and sung "naughty ballades." The dancing at weddings in the sixteenth century was conducted with great indecency, and was accompanied with many coarse jokes. In the "Summe of the Holy Scripture," in 1547, people were advised not to suffer their children "to go to weddings or banckettes; for nowe a daies one can learne nothing there but ribaudry and foule wordes."

It was formerly the custom at the weddings of both the rich and the poor to dance after dinner, and after supper, and also to dance the bride to bed. Early in the seventeenth century a tune was called "A round dance to dance the bride to bed." It appears from an account of the marriage of Sir Philip Herbert, in 1604, that there was at night a masque, at the conclusion of which, after supper, the company danced a round dance. In the "Apophthegms"

of King James, in 1658, a cushion-dance at a wedding is thus mentioned: "At last, when the masque was ended, and time had brought in the supper, the cushion led the dance out of the parlor into the hall."

In Scott's "Mock Marriage," in 1696, one of the characters exclaims: "What! a couple of weddings, and not a dance?" The old ballad of the "Winchester Wedding" says:

"And now they had din'd, advancing
Into the midst of the hall,
The fiddlers struck up for dancing,
And Jeremy led up the brawl.
Sucky, that danc'd with the cushion, &c."

According to Grose, dancing was considered to be so essential at weddings, that if in a family the youngest daughter should be married before the elder sisters, they must all dance at her wedding without shoes. This would counteract their ill luck, and procure them husbands. Of late years this custom survived in the East of England, and the elder sisters were required to dance in a hog's trough. A similar usage prevailed in the West of England, but there the spinsters must dance in green stockings.

The early Christians paid much respect to the custom of formally taking home the bride by the bridegroom after the marriage. They also had convivial entertainments after the ceremony, the church seeking not to abolish these festivities, but only to restrain them within the bounds of decency. The epithalamium, or nuptial song, was a necessary part of the day's amusement, but very often it was little better than immodest ribaldry.

For the old custom of throwing about nuts at weddings, the primitive Christians substituted the better practice of distributing alms to children and the poor. Such is still the custom among the Continental Roman Catholics,

and at nearly all the weddings in France a collection is made for the poor. Many churchwardens' accounts in England during the seventeenth century show that it was a common practice in this country to distribute money among the needy at marriages. For example, the accounts of Allhallows, Barking, contain the following items: 22nd September, 1654, "Distributed at a marriage to the poore, 3*l*." February, 1660, "Gave 6*s*. to the poor, given by a gent. who was married on Easter Tuesday." The "Pleasures of Matrimony," a chap-book of the last century, describing a contemporary wedding, says: "They go from the church again, and first receive the joy of the beggars; the bridegroom, for the grandeur of the wedding, throwing amongst them a handful of small money, which sets them scrambling."

One of the most important marriage customs with our ancestors was the bedding of the bride and bridegroom. First, the bridal bed was dressed with colored ribbons by the bridemaids, who were obliged to exercise great care that the colors used expressed only agreeable sentiments. Strutt says, that among the Anglo-Saxons the bride was put to bed by her maids, and then the bridegroom was conducted to her by his men. All being present at the room, the health of the couple was drunk. In later times it seems that the bride was conducted to her chamber by the men and the women, but the former left the room while the latter undressed her and put her to bed. The men then undressed the bridegroom and put him to bed to his wife. Usually the wife lay on the left hand of her husband; the right hand side of the bed being reserved for the man as the place of honor.

The pins were important features in the undressing of the bride, inasmuch as certain superstitions attached to them. Randolph, in his "Letters," writing of the marriage

of Mary, Queen of Scots, to Lord Darnley, says that when the queen after her marriage went to her chamber to change her clothes, she suffered "them that stood by, every man that could approach, to take out a pin." Misson says: "The bridemaids carry the bride into the bed-chamber, where they undress her and lay her in the bed. They must throw away and lose all the pins. Woe be to the bride if a single one is left about her; nothing will go right. Woe also to the bridemaids if they keep one of them, for they will not be married before Whitsontide;" or, as we read in "Hymen," in 1760, "till the Easter following at soonest."

Other important ceremonies in the bridal bed-chamber were the flinging of the stocking and the drinking of the sack posset. The former is a very old custom. The letter describing the marriage at court of Sir Philip Herbert, in 1604, tells us that "at night there was sewing into the sheet, casting off the bride's left hose, with many other pretty sorceries." Charles I., upon his marriage, in order to prevent the bridal mummeries of breaking the cake, presenting posset, and throwing stockings in his bed-chamber, directly he entered it on his wedding night, fastened the door against the company which he expected would follow him; and the next day he laughed at their disappointment.

In Fletcher's "Poems," in 1656, is a "Sing-Song on Clarinda's Wedding," in which is the following passage:

> "This clutter ore, Clarinda lay
> Half-bedded, like the peeping day
> Behind Olimpus' cap;
> Whiles at her head each twitt'ring girle
> The fatal stocking quick did whirle
> To know the lucky hap."

Pepys, in his "Diary," under date 10th July, 1660, says that he was at a wedding, from which he went away, "not returning, as I said I would, to see the bride put to bed."

Under date 8th February, 1662, he writes: "And married they were, with ring and all other ceremonies of church service, and ribbands and a sack posset in bed, and flinging the stocking.' And again, under date 31st July, 1665, he says: "I got into the bridegroom's chamber while he undressed himself, and there was very merry, till he was called to the bride's chamber, and into bed they went. I kissed the bride in bed, and so the curtains drawne with the greatest gravity that could be, and so good night."

The drawing of the curtain here mentioned was a ceremonial proceeding. At the marriage of Mary II. to the Prince of Orange the cake was broken and the posset was drunk at night in the bridal chamber, in the presence of all who had assisted at the nuptial rites, and after that King Charles drew the curtains with his own hand. Scott refers to the custom in his "Marmion," in which he says:

"Queen Katharine's hand the stocking threw,
And bluff King Hal the curtain drew."

In Dunton's "British Apollo," in 1708, are the following question and answer concerning the usage of stocking throwing:

Q. "Apollo, say, whence 'tis I pray,
The ancient custom came,
Stockings to throw (I'm sure you know)
At bridegroom and his dame?"

A. "When Britons bold, bedded of old,
Sandals were backward thrown;
The pair to tell, that, ill or well,
The act was all their own."

Ramsay, in his "Poems," in 1721, says:

"The bride was now laid in her bed,
Her left leg ho was flung;
And Geordy Gib was fidgen glad,
Because it hit Jean Gun."

In the "Progress of Matrimony," in 1733, the ceremony is thus described:

"Then come all the younger folk in,
With ceremony throw the stocking;
Backward, o'erhead, in turn they toss'd it,
Till in sack-posset they had lost it.
Th' intent of flinging thus the hose
Is to hit him or her o' th' nose;
Who hits the mark thus o'er left shoulder,
Must married be ere twelve months older."

A description of a "Country Wedding," in the "Gentleman's Magazine" for 1735, says:

"Bid the lasses and lads to the merry brown bowl,
While rashers of bacon shall smoke on the coal;
Then Roger and Bridget, and Robin and Nan,
Hit 'em each on the nose with the hose if you can."

In the "Collier's Wedding" we read:

"The stocking's thrown, the company gone,
And Tom and Jenny both alone."

In "Vereingetsrixa," are the following lines:

"The posset too of sack was eaten,
And stocking thrown to (all besweaten)."

In "Folly in Print" we read:

"But still the stockings are to throw:
Some threw too high, and some too low;
There's none could hit the mark."

In early times the stocking was flung so that it might hit the bridegroom on his nose. Misson, writing early in the last century, says that the young men took the bride's stocking, and the girls that of the bridegroom. Each of them sitting at the foot of the bed, threw the stocking over his or her head, endeavoring to make it fall upon the head of the bride or bridegroom. If the bridegroom's stocking, thrown by the girls, fell upon his head, it was a sign that the thrower would soon be married; and a similar prognostic resulted from the falling of the bride's stocking, thrown by the young men. In the "Fifteen Comforts of Marriage," we read that "One of the young ladies, instead of throwing

the stocking at the bride, flings it full in the basin (containing the posset), and then it's time to take the posset away; which done, they last kiss round, and so depart."

The "Pleasures of Matrimony," a chap-book of the last century, says: "The night begun, the bride is stolen away from the company, and put to bed; and after her the bridegroom. Up comes the sack-posset; nor can the bride and bridegroom get rid of this unnecessary ceremony, until some good, compassionate lady, threw on purpose the stocking into the posset, when she pretended to throw it at the bride. This caused the sack posset to be taken away, which being done, it only remained now to kiss the women round, and so depart. The next morning, the drums and trumpets begin to sound; in a moment the street is full of benedictions to the bride and bridegroom.

The author of "Hymen," in 1760, says: "The men take the bride's stockings, and the women those of the bridegroom; they then seat themselves at the bed's feet, and throw the stockings over their heads, and whenever any one hits the owner of them, it is looked upon as an omen that the person will be married in a short time. . . . Meantime the posset is got ready and given to the married couple. When they awake in the morning, a sack posset is also given them." Rowe, in his "Happy Village," in 1796, says:

> "The wedding-cake now through the ring was led,
> The stocking thrown across the nuptial bed."

George III. and his queen are said to have been the first royal pair married in England in modern times without the joyful uproar of posset drinking and stocking throwing on the wedding night. In the West Riding of Yorkshire, within the last ten years, the ceremony of stocking throwing has been practised. After the couple had retired, or, as the common saying was, "got bedded," the guests entered the room, and, standing with their backs to the foot of the bed,

each threw a stocking over the left shoulder at the bride, who, during the ceremony, was obliged to sit up. The first who could hit her was adjudged to be the next to get married.

The sack posset, which was always tasted first by the bride and bridegroom, was sometimes called the benediction posset. Herrick, in his "Hesperides," says:

> "If needs we must for ceremonies sake,
> Blesse a sacke posset; luck go with it, take
> The night-charm quickly."

And also:

> "What short sweet prayers shall be said,
> And how the posset shall be made."

Smollett in his "Humphry Clinker," in 1771, says, "He and his consort sat in state, like Saturn and Cybele, while the benediction posset was drunk." In the song of "Arthur O'Bradley" is the following passage:

> "And then they did foot it and toss it,
> Till the cook had brought up the posset;
> The bride-pye was brought forth,
> A thing of mickle worth,
> And so all at the bed side,
> Took leave of Arthur and his bride."

In the "Collier's Wedding" we read:

> "Now some prepare t' undress the bride,
> While others tame the posset's pride."

Misson says that "they never fail to bring them another sack-posset next morning."

At the marriage of Sir Philip Herbert in 1604, as before mentioned, the bride was sewn up in one of the sheets. This was an old custom, and is referred to by Herrick, in his "Hesperides," as follows:

> "But since it must be done, dispatch and sowe
> Up in a sheet your bride."

It was formerly also the custom to indulge in the practi-

cal joke of hanging a bell under the bed of a newly-married couple.

The bride-cake used at weddings is said to have been derived from the Roman custom of marriage by confarreatio (*vide* p. 45), at which a cake of wheat or barley was used. This custom may be traced in an old ceremony mentioned by Moffet, in his "Health's Improvement," thus: "The English, when the bride comes from church, are wont to cast wheat upon her head; and when the bride and bridegroom return home, one presents them with a pot of butter, as presaging plenty, and abundance of all good things." Herrick, in his "Hesperides," says to a bride:

"While some repeat
Your praise, and bless you, sprinkling you with wheat."

At the present time rice is thrown at or over the bride in some parts of England. In Yorkshire, and elsewhere in the north of England, the bride-cake is cut into little square pieces, thrown over the heads of the couple, and then put through the ring nine times. It is then laid under pillows at night to cause young persons to dream of their lovers. The cake is sometimes broken over the bride's head, and then thrown among the crowd, who scramble for it. In the East Riding of Yorkshire, on a bride alighting from her carriage at her father's door, a plate covered with morsels of bride-cake is flung from the window upon the heads of the crowds congregated in the street below; and the divination consists in observing the fate which attends its downfall. If it reach the ground in safety without being broken, the omen is a most unfavorable one; but if, on the other hand, the plate be shattered to pieces—and the more the better—the auspices are looked upon as most happy. At Allendale, in Northumberland, in 1855, previously to a bride entering the house after her marriage, a veil was

thrown over her head, and a quantity of cake was cast upon her.

Aubrey says in one of his manuscripts: "When I was a little boy (before the civil wars) I have seen, according to the custome then, the bride and bridegroome kisse over the bride-cakes at the table. It was about the latter end of dinner, and the cakes were lay'd one upon another, like the picture of the shew-bread in the old Bibles. The bridegroome waited at dinner." We read in the "Progress of Matrimony," in 1733, as follows:

"But, madam, as a present take
This little paper of bride-cake;
Fast any Friday in the year,
When Venus mounts the starry sphere,
Thrust this at night in pillowbeer; (bier, a case)
In morning slumber you will seem
T' enjoy your lover in a dream."

In "Humphry Clinker," in 1771, we read: "A cake being broken over the head of Mrs. Tabitha Lismahago, the fragments were distributed among the bystanders, according to the custom of the ancient Britons, on the supposition that every person who ate of this hallowed cake should that night have a vision of the man or woman whom heaven designed should be his or her wedded mate." The "Spectator" says: "The writer resolved to try his fortune, fasted all day, and that he might be sure of dreaming upon something at night, procured a handsome slice of bride-cake, which he placed very conveniently under his pillow."

Macaulay, in his "History of Claybrook," in 1791, says: "A custom formerly prevailed in this parish and neighborhood, of riding for the bride-cake, which took place when the bride was brought home to her new habitation. A pole was erected in front of the house, three or four yards high, with the cake stuck upon the top of it. On the in-

stant that the bride set out from her old habitation, a company of young men started off on horseback; and he who was fortunate enough to reach the pole first, and knock the cake down with his stick, had the honor of receiving it from the hands of a damsel on the point of a wooden sword, and with this trophy he returned in triumph to meet the bride and her attendants, who, upon their arrival in the village, were met by a party, whose office it was to adorn their horses' heads with garlands, and to present the bride with a posy. The last ceremony of this sort that took place in the parish of Claybrook was between sixty and seventy years ago, and was witnessed by a person now living in the parish. Sometimes the bride-cake was tried for by persons on foot, and then it was called throwing the quintal, which was performed with heavy bars of iron."

The game of foot-ball was anciently much practised at weddings, and the people levied a mail upon the bridegroom to enable them to indulge in the sport. In London this tax became such a nuisance, that by a proclamation of the tenth year of Henry IV., in 1409, affecting the city and its suburbs, it was interdicted. Thus, "No person shall levy money, or cause it to be levied, for the games called fote balle and cokthresshyng, because of marriages that have recently taken place in the said city, or the suburbs thereof; on pain of imprisonment, and of making fine at the discretion of the mayor and aldermen." In the north of England, among the colliers and laboring people, it was usual for men to demand money of the bridegroom, upon his coming out of church, for a foot-ball, and he was compelled to submit to the demand. In some places in England a foot-ball was placed before the bride on her leaving the church, and her husband ordered her to kick it, as a token of her immediate obedience to him.

The custom of masters presenting their servants with

their wedding clothes, or making a "Purse" for, or contribution to, them upon their marriage, was very common from the fourteenth to the seventeenth century inclusive. The compotus of many great families makes mention of the donations thus given to dependants, and also shows that circulars were sent to tenants inviting them also to make contributions. This invitation was probably in the nature of a command, for we find that Lord Berkeley gave as a portion with his sister, Lady Isabel, upon her marriage, in the second year of Edward III., 1328, 1000*l.*, towards raising which sum he levied aid of his freeholders. This easy way of obtaining money to give away certainly warranted that her wedding apparel should be, as it in fact was, a gown of brown-scarlet cloth, with the capê furred, and lined with the best miniver; that her saddle with the furniture should cost 5*l.*; and that Lord and Lady Berkeley should wear similar dresses to that of the bride. Thomas, another Lord Berkeley, rewarded both husband and wife with an estate for lives, where the husband had been his servant; but he always restrained, by a proviso in the deed of gift, the second marriage of the wife without his consent, if she survived her husband.

The wardrobe accounts of Edward IV., under date 1480, contain the following item: "To George Grey, son and heyre of th' Erle of Kent, to have of the yift of oure saide Soueraign Lorde the Kynge ayenst the mariage of the same George, a gowne of blue velvet lyned with blac satyn, a gowne of crymysy velvet lyned with blac satyn, by vertue of a warrant undre the Kinges signe manualle and signet bering date the xxvj day of Juyn in the xx^{ti} yere of the moost noble reigne of oure Soueraign Lorde King Edward the iiij^{the},—Velvet of divers colors xxvij yerdes, satyn blac xxvjj yerdes."

The privy purse expenses of Elizabeth of York, Queen of

Henry VII., under date 1502, contain the following items: "Item the last day of Marche to William Pastone page of the Quenes beddes in rewarde towardes the bying of his wedding clothing xl*s*." "Item the xxj^{u} day of Septembre to Lyonard Twycrosse servaunt to John Gyrce appoticary towardes his wedding gowne xvj*s*."

The privy purse expenses of Henry VIII. contain the following entries: 1530, January.—"Itm the xiij daye paied to Bowlande one of the stable in rewarde toward his mariage xl*s*." February 12th.—"Itm the same daye paied to one of the stable by lyke comaunde^{t} towardes his mariage xl*s*." February 28th.—"Itm the laste daye paied to Borne one of the hont towards his mariage iiij*s*. iiij*d*.' 1531, May 1st.—"Itm the same daye paied to John West one of the garde toward his mariage by the king comandm^{t}. iij^{li} vj^{s} viij^{d}." May 15.—"Itm the same daye paied to John Evans in Reward toward his maryage iij^{li} vj^{s} viij^{d}." June 7th.—"Itm the same daye paied to ffewater of the closet toward hys marriage xl*s*." June 29th.—"Itm the same daye paied to Thomas a wodde toward his maryage xl*s*." 1532, April 16th.—"Itm the same daye paied to umfrey Raynesford in Rewarde towards his marriage by the kinge comandement xl*s*." April.—"Itm the xixth daye paied to peter Taberet in Rewarde towarde his mariage by the king comaunde^{t}. iij^{li} vj^{s} viij^{d}." June.—"Itm the iij^{de} daye paied to John holande of the garde by the Kinge comaundem^{t} toward his mariage v^{li}." September 12th.—"Itm the same daye paied to Thomas scassebrig one of the pytcher house in rewarde towarde his maryage iij^{li} vj^{s} viij^{d}." November 30th.—"Itm the same day paied to Maist nevell sonne toward his mariage by the kinge comaundemet x^{li}."

A private household expenses account for 1572, referring to the wedding of a servant, contains an item of 6*s*., "to a purse made for him at his marriage."

Pepys, in his "Diary," under date 15th of November, 1660, records: "To Sir W. Battens to dinner, he having a couple of servants married to-day; and so there was a great number of merchants, and others of good quality, on purpose after dinner to make an offering, which, when dinner was done, we did, and I did give ten shillings and no more, though I believe most of the rest did give more, and did believe that I did so too."

CHAPTER XIV.

The Banns.—Fleet Marriages.—Marriage by Licence.—Marriage during the Commonwealth.—Marriage proclaimed by the Bellman.—Marriage Tax.—Second Marriages.—Persecutions of Persons Twice Married.—Butchers' Serenade.—Instances of frequent Marriages.—Marriage Toll.—Brides' Seat.—Parish Clerk's Responses.—Wedding Psalm.—Wedding Pies.—Marriage Settlements.—Wife Selling and Leasing.—Marriage of the Deaf and Dumb.—Superstitions relating to Marriage.—Hen Drinking.—Shoe Throwing.—The Petting Stone.—Marriage Stone.—Bell Custom.—Wedding Cards.

THE institution of the publication of marriage by banns is mentioned by us at p. 204. A statute of the twenty-sixth year of George II. enacted that the banns should be regularly published three successive Sundays in the church of the parish where the parties were for the time residing. This act seems to have originated out of the evils of the Fleet marriages, which were unlicensed and informal unions. These infamous marriages appear to have been founded by the incumbents of Trinity, Minories, and St. James's, Duke's Place, who claimed to be exempt from the jurisdiction of the Bishop of London, and therefore performed marriages without banns or licence, until Elliott, the rector of St. James's, was suspended in 1616, when the trade was carried on by the clerical prisoners living within the Rules of the Fleet. These disreputable men solicited passers-by for patronage, and celebrated the rites of marriage in alehouses and garrets. The legislature appear to have been very slow to check this evil, and the above-mentioned act was passed against much opposition. The earliest Fleet register is dated 1613, and

the last in 1754, when the system was abolished. May Fair and the Savoy in London, and the Canongate in Edinburgh, were rivals to the Fleet in respect of clandestine marriages. In 1750–4 one Keith regularly advertised in the newspapers that at his chapel in May Fair, "marriages (together with a licence on a five-shilling stamp and certificate) are carried on for a guinea as usual, any time till four in the afternoon."

Gregory the Great is reputed to have been the first pontiff who granted dispensations for marriages. Marriages by licence were obliged to be celebrated in a church, probably on consideration that, as the licensed persons had avoided the publicity of banns, they ought to be married openly. Archbishop Secker, the primate between 1758 and 1768, originated the arrangement of special licenses, which dispensed with both time and place.

During Cromwell's protectorate, the Little Parliament of 1653 declared that marriage was to be merely a civil contract; forbade the use of the Book of Common Prayer, and interdicted the clergy from performing any of the offices of the church under severe penalties. Provision was made for the future registration of marriages, and in all cases the names of parties intending to be married were directed to be given to the registrar of the parish, whose duty it was to proclaim them either in church after morning service on three successive Sundays, or in the market-place on three successive market days, according to the wish of the parties. They also professed in the presence of a justice of the peace their mutual desire to be married. Usually the proclamation was made in the market-place by the bellman. As an example of the operation of this new marriage law, we may mention that the parish registers of Boston, in Lincolnshire, show that during the years 1656, 1657, and 1658 respectively the numbers of marriages pro-

claimed in the market-place were 102, 104, and 108, and of those announced in the church, 48, 31, and 52. The act continued in operation until 1658, when persons were allowed to adopt the accustomed rites of religion if they preferred them.

In 1695 (6 & 7 Will. III. cap. 6) was passed "an act for granting to his Majesty certain rates and duties upon marriages, births, and burials, and upon bachelors and widows, for the term of five years, for carrying on the war against France with vigor." In 1784 a similar charge was imposed on persons who entered the nuptial state. Evelyn, writing in the former year, says: "No sermon at church, but after prayers the names of all the parishioners were read, in order to gathering the tax of 4*s.* for marriages, burials, &c. A very imprudent tax."

By the early Christian church second marriages were much discouraged, and they were considered to be disgraceful. The nuptial benediction and crown were not bestowed upon those who contracted more than one marriage. In a very ancient collection of various cases of penance, persons who entered upon a second or third marriage were enjoined to fast for thirty-three weeks. Such persons were often subjected to libels, songs, and insults, made in the night, and hence called Noctivalia.

In France it was the practice to molest a woman who married a second or third husband with a morning serenade of pots and kettles, called a charivari. Although the church protested against more than one marriage, it tried in vain to defend widows and widowers who chose to enter the matrimonial state a second time. Thus, a synodal order of the Archbishop of Lyons, in 1577, excommunicated the persons who were guilty of "marching in masks, throwing poisons, horrible and dangerous liquids before the door, sounding tambourines, doing all kinds of dirty things

they can think of, until they have drawn from the husband large sums of money by force."

In ancient times in England great families married among themselves, and a plebeian was persecuted by the nobles if he married a lady of high position. The people, moreover, always manifested a strong aversion to ill-assorted marriages; and in such cases the couple were accompanied to the church by men and boys sounding bells, saucepans, and frying-pans; or this noisy concert would be reserved for the night, before the house of the married pair. Among ourselves in later years it was common for drummers and trumpeters to go before daybreak and serenade nearly all newly-married couples, and these self-appointed musicians were to be silenced only with a bribe.

In the last century the butchers of London serenaded, with marrow bones and cleavers, all the newly-married couples they knew of. Frequently the cleavers were ground down to a certain note, and, being well played, a tune could be produced. The men were often clean and decently dressed, and adorned with wedding favors of white paper. They expected and insisted upon a fee in return for their music. Hogarth introduces a set of these butchers in his "Marriage of the Industrious Apprentice." At the present time "rough music" is a common adjunct to a wedding in low life. Probably these customs originated in the usage of the classical ancients of having musicians to play in the streets at their weddings, and in the singing of the Egersis by the Greeks. However that may be, it is certain that in modern days the rude serenading is a mere artful device to compel married couples to give money for its forbearance.

The fulminations of the church, and the vulgar protests of the people against second marriages, certainly have failed to suppress the practice; and there are many recorded

instances of repeated entrances into connubial bondage. St. Jerome mentions a widow who married her twenty-second husband, who, in his turn, had been married to twenty wives successively. Captain Nicholas Toke, who possessed the estate of Godington, Chart Magna, in Kent, from 1663 to 1680, buried five wives, and at the age of ninety-three years walked from Chart to London to court a sixth. He might well have said:

> "Old as I am, for ladies' love unfit,
> The power of beauty I remember yet."

Evelyn, in his "Diary," under date 1641, says that at Haerlem "they showed us a cottage where, they told us, dwelt a woman who had been married to her twenty-fifth husband, and being now a widow, was prohibited to marry in future; yet it never could be proved that she had ever made away with any of her husbands, though the suspicion had brought her divers times to trouble." In 1792 a man married in England his eighth wife. Other instances might be cited of fourth, fifth, sixth, seventh, and sixteenth marriages. Thomas Bastard, a clergyman and poet of the sixteenth century, was thrice married, as he said, for the following reasons:—First, in youth, for love; again, in mature age, for money; and lastly, in old age, for a nurse. Bulstrode Whitelocke, who was the English ambassador at the court of Sweden at the time of the Commonwealth, was thrice married. This portion of his domestic history was once touched upon by Queen Christina in the following way, as reported by himself:—*Queen.* "How many wives have you had?" *Whitelocke.* "I have had three wives." *Queen.* "Have you had children by all of them?" *Whitelocke.* "Yes, by every one of them." *Queen.* "*Par Dieu! vous êtes incorrigible!*"

In the reign of Edward II. it was ordered that marriages taking place in the forest of Skipton, in Yorkshire, should

be subject to a toll. Thus "every bride coming that way should either give her left shoe or 3*s.* 4*d.* to the forester of Crookryse, by way of custom or gaytcloys."

In the registers of Haworth Church, in Yorkshire, under date 1733, occurs an entry of "marriages at Bradford, and by clog and shoe in Lancashire, but paid the minister of Haworth;" to which are subjoined certain fees. The meaning is not clear. At Burnley, Lancashire, an ancient custom prevails by which all persons who are married at St. Peter's Church are fined by the boys at the grammar school. The money thus obtained is sufficient to maintain the school library.

The parish books of Chester-le-Street, Durham, contain the following entry:—"1612, 27 May. The churchwardens meeting together for seekeing for workmen to mak a fitt seete in a convennent place for brydgrumes, bryds, and sike wyves to sit in, iis." A document relating to Warrington Church, dated 1628, in mentioning an allotment of sittings, refers to "the bryd's form."

It seems that in the middle of the seventeenth century the parishioners of Frampton, near Boston, in Lincolnshire, were very strict in their objections to the admission of strangers into the parish, and they also took arbitrary measures to prevent marriages between persons in a humble station of life. Thus, the register shows that on the 1st of Jauuary, 1653, a marriage was objected to because the husband was a stranger and a poor man; he was therefore required to get some one to be bound for him, so that the parish might not be put to any charge for him, his wife, or his children.

Celibacy was punished at Hilton, in Dorset, in the last century. Thus, the registers of that parish in 1739, show the following mandate: "Ordered, that all young unmarried persons above seventeen years of age do forth-

with go to service, or be proceeded against according to law."

At Barnbydum, and also at Kirk Bramwith, in Yorkshire, within the memory of persons now living, it was usual for the parish clerk, immediately after the publication of banns, to respond "God speed 'em well." A late vicar abolished this custom, as it frequently excited unseemly mirth among the younger portion of the congregation. A similar custom obtained many years ago at Hope Church, in Derbyshire, where the clerk called out while the pair stood at the altar, "God speed the couple well," and in 1854, similar words were said at the publication of the banns, as also at the marriage itself. At Wellow, in Nottinghamshire, it has been the custom from time immemorial when the banns are published for some person selected by the clerk to rise and say, "God speed them well," the clerk and congregation responding, "Amen." At Whalley, in Lancashire, the clerk at the marriage ceremony cries out similar words.

In the sixteenth century a wedding sermon was preached at the marriage of almost every person of consequence. In the "Monthly Magazine" for 1798, we read that it was customary in country churches when a couple had been newly married, for the singers to chant on the following Sunday a particular psalm, called the Wedding Psalm.

In a list of wedding clothes presented by a husband to his wife in 1550, in England, we find articles of taffeta, chamlet, satin, velvet, and damask, the total cost of which was 13*l.* 11*s.* 4*d.*

Pepys, in his "Diary," tells us of a curious custom in use at the anniversaries of wedding days. Under date 6th January, 1661, he says, "To dinner to Sir W. Pens, it being a solemn feast day with him, his wedding day, and we had, besides a good chine of beef and other good cheer, eighteen

mince pies in a dish, the number of years that he hath been married." And under date 3d February, 1661, Pepys says: "I dined with Sir W. Batten with many friends more, it being his wedding day, and among other froliques, it being their 3d year, they had three pyes." At the banquet which celebrated the wedding anniversary of Mrs. Walker, wife to the Earl of Warwick's chaplain, was a centre dish of commemorative pies, rising to a goodly pile of thirty-nine, "all made by the hand which received a wedding ring so many years before.

In the "Tatler" for 18th July, 1710, a marriage settlement is mentioned as an invention so modern as to be then in remembrance; the one in question was said to have been extended for the first time to three skins of parchment. This, however, was a poor affair to the marriage settlement of a Lord Granby, which consisted of five hundred sheets of vellum, a bit of conveyancing that would make a modern lawyer's eyes twinkle.

There was anciently a fallacious notion prevalent among the ignorant in England, that a man by setting up his wife to public auction, and parting with her for a price, dissolved the nuptial bond, and escaped from all its obligations. Frequent instances of the sales of wives in open markets have occurred, and one happened so late as 1859. In 1796, a man advertised that his wife was to be sold for five shillings. Another erroneous belief was that the marital tie could be legally dissolved by a document in the nature of a lease of the wife. Thus, in feudal days, Sir John de Camoys regularly leased his wife to Sir William de Paynel; but the lady was not a consenting party, and on her appealing to the law, the contract was declared to be null and void.

In the registers of the parish of St. Martin, Leicester, is a record of the marriage of a deaf and dumb man, in the

eighteenth year of the reign of Queen Elizabeth. We read that as he could not observe the order of marriage, he "for expressing of his mind, instead of words, of his own accord used these signs: first, he embraced her with his arms; took her by the hand, and put a ring on her finger; and laid his hand upon his heart, and held up his hands towards heaven; and to show his continuance to dwell with her to his life's end, he did it by closing his eyes with his hands, and digging the earth with his feet, and pulling as though he would ring a bell, with other signs approved." In 1860 a deaf and dumb couple were married at a church in North Devon, the ceremony being performed in the language of signs—dactylogy and pantomime.

The following are some of the many various superstitions relating to marriage:—

In the middle ages it was thought that the union would not be happy if the bridal party in going to church met a monk, priest, hare, dog, cat, lizard, or serpent; while all would go well if a wolf, spider, or toad were encountered.

The sneezing of a cat was anciently considered to be a lucky omen to a lady who was to be married the next day.

It is unlucky if the initial letters of a wedded couple spell a word.

In the east of England it is considered to be unlucky for a woman to marry a man whose surname begins with the same letter as her own, and the people have a saying that:

> "To change the name and not the letter,
> Is a change for the worst and not for the better."

In the south of England it is said to be unlucky for a bride to look in the glass after she is completely dressed before she goes to the church; hence a glove or some other article is put on after the last look has been taken at the mirror.

Grey horses at a wedding are lucky.

In the north of England it is considered unlucky for a couple to be married while there is a grave open in the churchyard. It is also ominous of misfortune to be married in green. If there is an odd number of guests at a wedding one is sure to die within the succeeding twelve months.

It was held to be unlucky if the bride did not weep on her wedding day.

At a village in the West Riding of Yorkshire, a man going to be married, on meeting a male acquaintance, always begins to rub his elbow. When a newly-married couple first enter their house a person brings a hen, and makes it cackle, in order to produce good luck to the pair.

In some parts of Yorkshire it is the custom to pour a kettleful of hot water over the doorstep as soon as the bride and bridegroom have left the house after a wedding. This is called keeping the threshold warm for another bride, and it is said that before the water dries up another marriage will be agreed upon, or, as it has been said, "flow on," and that there will be soon afterwards another wedding at that house.

In the West Riding of Yorkshire, within the last ten years, a custom called the Hen Drinking was practised. On the evening of the wedding day the young men of the village called upon the bridegroom for a "hen," meaning money for refreshments and a merry-making; but should the gift be refused, the solicitors retaliated by playing some practical joke. Hen is thought to be a corruption of end, to distinguish this from former contributions levied as pitcher-money, which was given by a man as a fee to secure the liberty to visit his sweetheart without hindrance.

At Hull it is considered to be unlucky to go in at one door and out of another when a person gets married. Also,

whoever goes to sleep first on the wedding night will die first.

"Happy is the bride whom the sun shines on" is an old saying. Thus, Herrick, in his "Hesperides," says:

"While that others do divine,
Blest is the bride on whom the sun doth shine."

Bad weather was most unpropitious. Chamberlain, writing to Sir Dudley Carleton, in 1603, says: "Mr. Winwood was married on Tuesday, with much thunder and lightning and rain. The ominous weather and dismal day put together might have made a superstitious man startled, but he turned all to the best, and so may it prove."

In Derbyshire, Wiltshire, and Oxfordshire, the bees always expect to be informed of a wedding, and to have their hives decorated with a favor.

We have before referred to the old custom of shoe-throwing for luck at weddings. In some parts of Kent this ceremony is differently conducted to the ordinary mode. Thus, after the couple have started on their tour, the single ladies are drawn up in one row, and the bachelors in another. An old shoe is then thrown as far as possible, and the ladies run for it; the successful one being supposed to be the first female who will get married. She then throws the shoe at the gentlemen, and the one who is hit by it is deemed to be the first male who will enter into wedlock. In Yorkshire the custom of pelting with old shoes at marriages was called thrashing. Generally it is considered that the older the shoe is the better it is.

A correspondent of "Notes and Queries," in 1868, says: "At a bridal at which I once assisted in Leicestershire, where the subsequent festivities lasted nearly a week, the lucky missile was an old hob-nailed boot, cast away by some tramp, and found in the road by one of the bride's brothers. It was said that the young lady who could re-

trieve it would be married next, and the brother threw it clear over the carriage into a large clump of rhododendrons on the lawn, and into this the bridemaids plunged, in all their bridal gear, and then one emerged, holding the trophy in triumph above her head. The boot was afterwards suspended by a white satin ribbon from a beam in the hall."

A few paces to the east of the ruined church or abbey of Lindisfarne is the socket or foot-stone, in which was morticed a ponderous stone cross, erected by Ethelwold, and broken down by the Danes. This socket-stone is now called the Petting Stone, and whenever a marriage is solemnized in the neighborhood, after the ceremony the bride is obliged to step upon it; and if she can not stride to the end thereof, the marriage is deemed likely to prove unfortunate and fruitless. It was very common at country weddings in Northumberland, after the ceremony, for a barrier to be erected at the churchyard-gate, consisting of a large paving-stone, which was placed on its edge and supported by two smaller stones. On either side stood a villager, who made the couple and every one else jump over it. The bride especially was forced to make this jump after her husband, as a sign that she must follow him. This also was called the Petting Stone.

In Lantwit Major Church was a stone called the Marriage Stone, with many knots and flourishes and the head of a person upon it, and this inscription: "*Ne Petra calcehir que subjacet ista tuetur.*" Brides usually stood upon this stone at their marriages.

At Jarrow Church, in Northumberland, is the chair of the Venerable Bede, in which all brides seat themselves as soon as their marriage ceremony is over, in order that they may thus be made the joyful mothers of many children.

A correspondent of "Notes and Queries," in 1857, says that he had then recently been at a Worcestershire village at the celebration of a marriage. The church had a very pretty peal of bells, and late in the evening, after the last peal had been rung, the ringers, according to their usual custom, *foretolled* upon the great bell the number of children with which the marriage was to be blessed. On this particular occasion the clapper was made to smite the bell nine times.

It has long been the fashion for newly-married couples to send wedding-cards to their friends after the ceremony, the bridegroom's name being on one, and the bride's on the other. Frequently these cards were tastefully joined together by silver wires. Of late years this custom, like that of the use of postchaises and postillions at weddings, has much declined, and we now often see at the end of marriage announcements in the newspapers the words "No cards." This, however, has been outdone by the following addition to a wedding advertisement in the "Quebec Morning Chronicle," of the 7th of November, 1868: "No cards! No cake! No wine!"

The wedding announcements of the last century informed the public of the amounts of the bride's fortunes. Thus, a long list now before us contains many such items as the following: "James Tomkinson, Esq., merchant, to Miss Stretton, of Battersea, with 14,000*l.*;" "Charles Palmer, Esq., to Miss Thompson, a fortune of 8000*l.* and 250*l.* per ann." Either heiresses were more plentiful in the eighteenth century than they are now, or society then liked to be amused with pleasant fictions when reading its "Marriages" columns.

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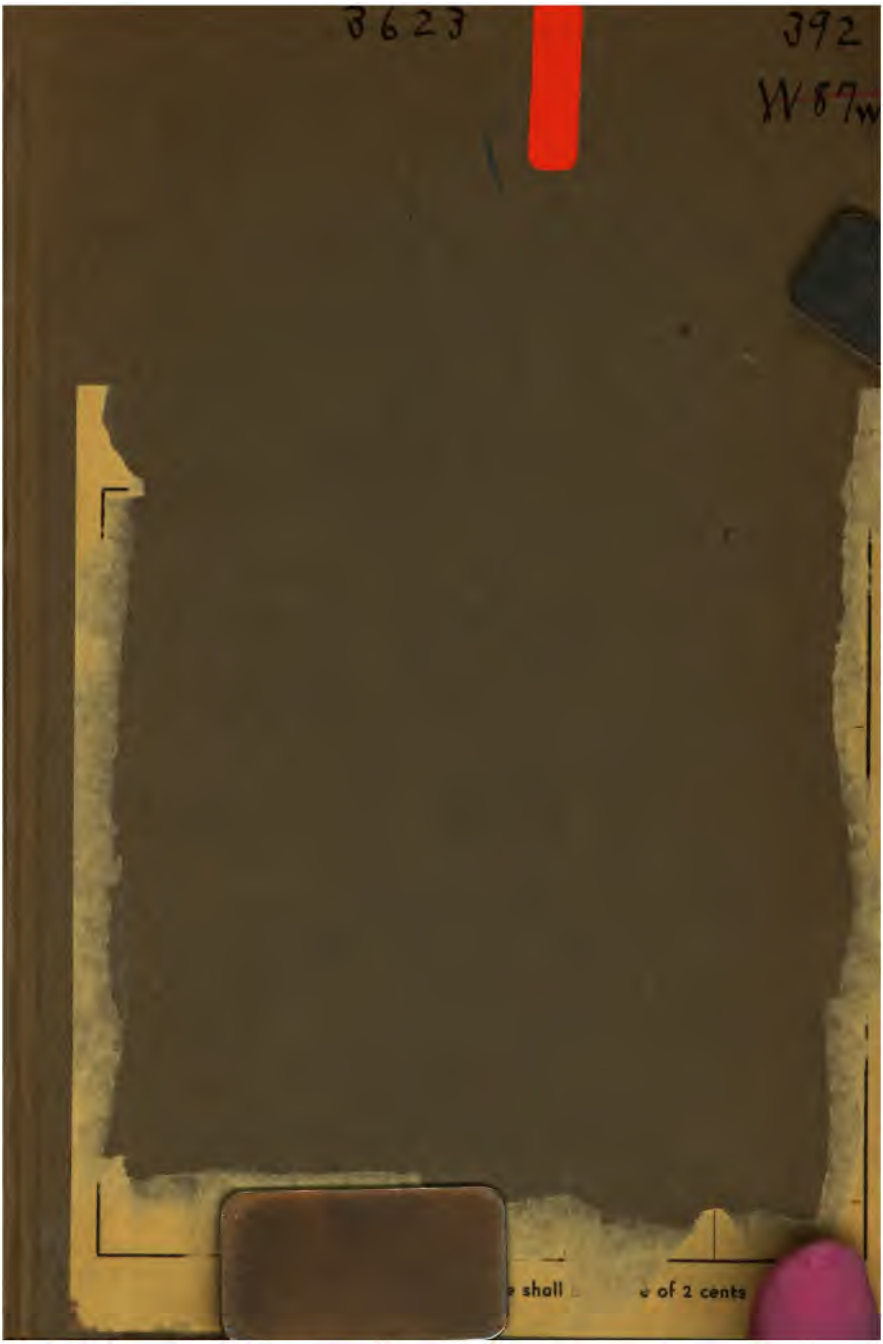
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